

THE

*Compliment*

# WEBER MANUSCRIPTS,

ANOTHER COLLECTION OF  
ANCIENT MANUSCRIPTS FROM CENTRAL ASIA.

BY

DR. A. F. RUDOLF HOERNLE.

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*Reprinted from the Journal of the Asiatic Society of Bengal, Vol. LXII,  
Part I, for 1893.*

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CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

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*Littard Collection 15*

# THE WEBER MSS.

## ANOTHER COLLECTION OF ANCIENT MANUSCRIPTS FROM CENTRAL ASIA.

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DR. A. F. RUDOLF HOERNLE.

(With four Plates.)

In July last I received from the Reverend F. Weber, Moravian Missionary in Leh in Ladak, a small packet, containing ancient manuscripts.

Regarding the circumstances under which the manuscripts were discovered, and given to Mr. Weber, the latter in two letters, dated the 21st June and 29th July last, gives me the following information. They were found in the neighborhood of a place called Kugiar, in a "house" which, apparently, since times immemorial had been ruined and buried. An Afghan merchant, hoping to discover buried treasure, with much trouble undertook the excavation of the "house." He found, however, only the bodies of some "cows," which on the first contact crumbled into dust. At the same time he found also the manuscripts. As Mr. Weber is known to the people to be a collector of Tibetan curiosities, the manuscripts were taken to him by a person who had received them from the finder. He was also shown an "Urdû" letter from the latter, giving the above account of his exploration, but not knowing "Urdû," Mr. Weber could not read the letter himself.

It would have been satisfactory to learn something more accurate about the identity of the so-called "house" in which, and the "cows"

with which the manuscripts are said to have been found. But, on enquiry, Mr. Weber wrote me that he was unable to obtain any further information.

The place Kngiar will be found on any good map of Central Asia at  $77^{\circ} 12'$  long. and  $37^{\circ} 25'$  lat., about 60 miles south of Yarkand, at an altitude of 6450'. A straight line, drawn from Leh to Yarkand, very nearly passes through Kugiar; it is a little to the left of that line, and lies just within the borders of the Chinese territory.

I found the manuscripts enclosed, after the fashion of Indian manuscripts, between two pieces of wooden boards. These are of unequal size, one measuring  $9\frac{1}{2}$  by  $2\frac{3}{4}$  inches, the other  $7\frac{1}{4}$  by  $2\frac{1}{2}$  inches. They are, each, pierced by one hole, which is not in the middle of the board, but towards one side; in the larger board it is at a distance of  $2\frac{1}{2}''$ , in the smaller at  $1\frac{1}{2}''$ , from its narrow margin. Corresponding holes, on one side only, are in all the leaves of the manuscripts. This one-sided position of the string-hole is also observable in the Bower Manuscripts, and it appears to be a peculiarity of Central Asian manuscripts. I do not remember ever having observed it in any Indian manuscript. These have either one string-hole in the middle of the leaf, or they have two holes, one toward either narrow margin. Facsimiles of leaves with one hole are given in Dr. Mitra's *Sanskrit Notices*, and such of leaves with two holes, in Mr. Bendall's *Catalogue of Buddhist Sanskrit MSS.* The famous Horiuzi Manuscript, which originally came from India, has two holes, as may be seen from the facsimiles published by Prof. Bühler in the *Anecdota Oxoniensia*, Vol. I, Part III. On the other hand, the facsimile of the Central Asian manuscript, published by Mr. S. Oldenburg, in the *Records of the Oriental Transactions of the Imperial Russian Archæological Society*, Vol. VII, p. 81, 82, shows the peculiar one-sided hole. This practice of using an one-sided hole, therefore, would seem to be a mark by which a manuscript may be distinguished as coming from Central Asia. Another point to be noted is, that, like the Bower MSS., the Weber Manuscripts also are of the oblong shape, usual to Indian manuscripts, as distinguished from the square shaped Kashmirian. The square shape, indeed, appears to be an exceptional peculiarity of the Kashmirian manuscripts. All others, Indian, Nepalese, Tibetan and Central Asian are of an oblong shape.

On examining the Weber Manuscripts, I found that they formed a collection of fragments of nine (or possibly eleven) different manuscripts.

These are fragmentary in two ways. In the first place, not one of them is complete, a more or less large number of leaves being wanting both at the beginning and at the end. Secondly, every leaf is mutilated on the right or left or on both sides. On the other hand, they are, as a

rule, perfect at the top and bottom. The following is a list of leaves of the several parts composing the manuscripts:—

|      |      |               |    |         |
|------|------|---------------|----|---------|
| Part | I,   | consisting of | 9  | leaves. |
| „    | II   | „             | 7  | „       |
| „    | III  | „             | 6  | „       |
| „    | IV   | „             | 1  | „       |
| „    | V    | „             | 8  | „       |
| „    | VI   | „             | 5  | „       |
| „    | VII  | „             | 7  | „       |
| „    | VIII | „             | 8  | „       |
| „    | IX   | „             | 25 | „       |

—

Nine Parts consisting of 76 leaves.





All the nine manuscripts are written on paper. Their paper is of differing qualities. In the main there are two kinds: one kind is thick, soft, flexible and white; it is so soft indeed, that its surface is apt to fret, and thus to injure the writing. The other kind is thin, hard and stiff, and of a more or less brownish colour. No. IX (Central Asian) has the softest and whitest texture. Also soft, but less white is the paper of Nos. 1 and 2 (Indian) and Nos. 6 and 7 (Central Asian). Harder and darker is the paper of Nos. 3 and 4 (Indian) and No. 5 (Central Asian). Distinctly hard and brown is the paper of No. VIII (Central Asian). The manuscripts, written in Central Asian characters, therefore, are inscribed on paper of the greatest variety, from the whitest and softest to the stiffest and darkest.







The paper, by appearance and touch, appears to me to be of the kind, commonly known as Nepalese, which is manufactured from several varieties of the *Daphne* plant. Dr. George King, the Director of the Botanical Gardens, has been good enough to examine the paper, and agrees with me that probably it is paper “made of the fibres of *Daphne papyracea*, or of *Edgeworthia Gardneri*, which are still used as raw material for paper-making in the Himâlayas.” The better description of paper is made of fibres of *Edgeworthia Gardneri*. A very full account of this so-called Nepalese paper, its material and manufacture, will be found in Dr. Watt’s *Dictionary of Economic Products of India*, Vol. III, p. 19, where also references to other sources of information are given.

For the purpose of being inscribed this paper appears to have been specially prepared with some kind of sizing, probably made of white arsenic. On the leaves of some of the manuscripts this size forms a thick glazed coat on which the letters are traced. Occasionally this glazed coat has peeled off, in which case the letters which it bore have disappeared with it. This is particularly the case with Part V, and may

be seen on Plate II, fig. 1. In the case of Part IX, the coat, apparently under the influence of damp, has caused the leaves to stick together, and thus extensive damage has been done, as may be seen from figures 3-5 on Plate III.

A very striking peculiarity of the Weber Manuscripts is, that they are written in two quite distinct types of written characters. One of them—that in which Parts I, II, III and IV are written—is the well-known Indian character of the North-Western Gupta variety, being the same type (though a different sub-variety) as that used in the Bower MSS. This type of character is sufficiently well-known, and I need not say anything more about it here.

The other type of characters, used in Parts V-IX, is what I may call the Central Asian Nâgarî. It is a peculiar angular and slanting form of the Indian Nâgarî characters. On the whole the several Parts exhibit these characters in a variety of handwritings, though the essential type of the characters is the same. There is, however, a distinct variety, not merely of handwriting, but of type, noticeable between the characters used in Parts V-VIII and in Part IX. The test letters are the dental *th* and *dh*. In Part IX their shape is angular and squarish,  *th* and  *dh*, while in Parts V-VIII it is round,  *th* and  *dh*. (See Plate IV.) For the purpose of comparing these two varieties of the Central Asian Nâgarî, Parts VII and IX (Plate II, fig. 6 and Plate III, figs. 3-5) are the best, because in their general style of handwriting they most nearly resemble one another. In the sequel, I shall refer to these two varieties as the round and the square varieties of the Central Asian Nâgarî.

I may here refer to a few other peculiarities of the Central Asian alphabet. Firstly, the curious form of the super-scribed vowel *ê*, with its curve turned to the right. Secondly, the curious form of the letter *m*. I have observed this form, in a few rare cases, on gold coins of Samudra Gupta. It has, clearly, grown out of the angular Indo-Scythian form of *m*; and its origination would fall in the early time of the Gupta period (Samudra Gupta 380-395 A.D.). The series of changes would be these , , , , all of these forms being represented on Gupta coins, and the last being the parent of the Central Asian form. Thirdly, the curious resemblance between the forms of  *t* and  *n*. They can only be distinguished by the fact, that the right-hand angle of *n* is more decidedly acute-angled. Fourthly, the curious symbol of a double dot over letters,—in fact a double anusvâra. It may be seen frequently in Mr. Oldenburg's Kashgar manuscript. In the Weber Manuscripts, it occurs only in Part IX, which, as above remarked, is distinguished by being written in the square variety of the Central Asian Nâgarî. It is,



however, not so much the mark of a particular variety of characters, as of a particular language, and its exact power I do not know. Part IX is not written in Sanskrit, nor have I met with the double dot in any Sanskrit text, except once. On the smaller of the two wooden boards, three lines are inscribed in Central Asian characters. The board probably belongs to the work contained in Part VII, which treats of a Buddhist charm, the lines are written in Sanskrit and run as follows:—  
 [namô]—vidyâdharasya—dakṣiṇê hastê—mañi dhârayitavyam—api cha  
 [pârṇa-]râtr-ôvarustêna—suchi-snâtêna—su-rastra-prâvṛitêna sâdhayivya  
 [.]ê siddhi ॥

The words in brackets are broken off and have been conjecturally supplied. The meaning is: “Salutation to the Vidyâdhara! Let the jewel be placed in the right hand; then having fasted the whole night, washed clean, and put on fresh garments, success will be secured by me.”<sup>1</sup>

Here there is the double anusvâra over the akshara *vri* of *prâvṛitêna*. But what it is there intended to signify, I do not know. In Part IX, it is occasionally found on Sanskrit words, thus *mañchaṁshṭham*, which is a mis-spelling for *mañjishṭhâ*. Here it may possibly mark a modification in the sound of the vowels; but its real power is obscure.

I add a table of the Central Asian alphabet, showing the forms of single as well as compound letters. See Plate IV. They are nearly all excerpted from the leaves shown in my Plates I to III. In this table are also shown the ancient numeral figures. They are found in several of the manuscripts; *viz.*, Parts I, II, IV, VI.

The Central Asian Nâgarî has a curious resemblance to the so-called “Wartu” characters of the Tibetans. In this Journal, for 1888, Vol. LVII, will be found two plates (I and II) showing these “Wartu” characters. It belongs to a paper, published by Bâbû S. C. Das, on *the Sacred and Ornamental Characters of Tibet* (*ibid.*, p. 41). The resemblance, however, is still more striking to certain characters, shown on Plate I, in the *Asiatic Researches*, Vol. XVI (for 1828), and there designated respectively as *Khacheehee*, *Gramtsodee*, *Seendooshee*, and *Pookangkee*. The plate seems to have been prepared by Mr. Hodgson from “a vast number of manuscripts, great and small fragments,” as specimens of “*Bhotiya*” (*i. e.*, Tibetan) penmanship.<sup>2</sup>

<sup>1</sup> Perhaps *sâdhayishyatê* should be read for *sâdhayivya*[.]ê, or *sâdhayitavyâ mê*. With *uvavustêna* compare the Pâli *upavuttha*.

<sup>2</sup> The letters on the Plate would seem to be intended for facsimiles, but the accuracy of the copy is not above suspicion. There are certainly some obvious mistakes in the identification of the letters; thus the third group (from the left) in the last line, is not *p*, *ph*, *b*, *bh*, *m*, but *t*, *th*, *d*, *dh*, *n*. Again the third letter in the third line is not *pa*, but *pâ*.

The Tibetan tradition with regard to the "Wartu" characters is rather uncertain. In the paper, above referred to, Bâbû S. C. Das says, that the "Wartu" characters were introduced into Tibet by Sambhoṭa (or Thon-mi, the son of Anu) from Magadha in North-Eastern India, about 630-650 A. D. Since then he has been re-examining the traditions of Tibet on this point, and he now informs me that the "Wartu" characters were rather introduced from the North-Western extremity of India, namely from Kâshmir, called in Tibetan *Kha-che*. He has supplied me with the following passage from the Bu-ston Chos byuñ (fl. 138): "He (*i. e.*, King Srong Tsan Gampo, 630 A. D.) ascended the throne at the age of 18. He brought the border chieftains under subjection. He made presents to them, (and) read letters (sent by them). Before that (time) there was no written language in Tibet. He sent Thon-mi, son of Anu, with sixteen attendants to learn the letters. He learnt from Pandit Deva-vid Simha the Śabda Vidyâ. He designed 30 letters, adapting them to the Tibetan language. He based the four fundamental vowels, called *Āli*, (*i. e.*, *i, e, o, u*) on *a*. In form these letters (vowels and consonants) resembled the characters of *Kha-che*. This was done at the fort of Maru in Lhasa. He wrote eight grammatical works on the orthography and syntax of the Tibetan Grammar." The Bâbû also informs me, that in later days the country of Liyul or Khoten was included in the general name of *Khache*; and further that the letters which were brought from India, through Nepal, were the so-called *Lantsha* (see Plate VIII in Journal, vol. LVII), introduced in the reign of Thisroñ Deu-tsan.

Here the following points may be noted: In the first place, the 34 original letters of Tibet (*i. e.*, 29 consonants and 5 vowels) elaborated by Sambhoṭa, are shown on Plate II(a) in Bâbû S. Ch. Das' paper. They are the so-called *U-chan* or "headed" characters. It will be noticed that among them "the four fundamental vowels" are certainly adaptations of the form of the vowel *a*. This, so far, bears out the tradition above quoted from the Bustan. But, for the rest, the letters show no particular resemblance to the "Wartu" or "Khache" characters, any more than to any other Indian system of writing (*e. g.*, the Gupta or *Lantsha*.) Possibly this may be put down to the fact, that Sambhoṭa may have modified the shapes of the letters he adopted; or it may be due to subsequent alterations, the table not showing the exact shape the letters received at the hands of Sambhoṭa, but such as they assumed in the course of time.

But, secondly, it is noteworthy that the letter *y* in Sambhoṭa's alphabet shows the ancient tri-dentate shape of that letter. In the table of "Wartu" characters, on the other hand, that letter shows its

modern (square) form. It is clear, therefore, that the "Wartu" letters, from which Sambhoṭa copied his own, cannot have been precisely the same as those exhibited in Bâbû S. Ch. Das' table. Now there is an unmistakable similarity of the letters shown in the table of the *Asiatic Researches*, on the one hand, with the Bâbû's "Wartu" characters, and on the other, with the Central Asian characters in the Weber Manuscripts. In the table there is a series of *Khachechee* letters, that is, clearly, letters of *Khache* (Central Asia.) These, therefore, should be the letters, from which Sambhoṭa adapted his alphabet. And, as a matter of fact, it will be found that the letter *y* shows in that table its old tri-dentate form. But further, in that table the letter *y* appears in three different forms: first, in the distinctly tri-dentate form (**W**) in the second line, then in an intermediate bi-annulate form (**W**) in the third line, and lastly in the (practically) modern square form in the fourth line. The last of these three forms, the modern one, is never found in any portion of our manuscripts. The form in which it is usually occurs in them, is the intermediate, bi-annulate one. In the most ancient tri-dentate form it only occurs, optionally, in Part V of the Weber Manuscripts. With regard to the Tibetan alphabet, the evidence seems to point to this conclusion, that Sambhoṭa had before him a "Khache" alphabet, similar to those shown in the Plate of the *Asiatic Researches*, but sufficiently ancient, to still show uniformly the ancient tri-dentate form of the letter *y*, which, in its turn, explains the presence of that ancient form in the current Tibetan alphabet. The characters he had before him may have been something similar to those seen in Part V of the Weber Manuscripts. On the other hand, the "Wartu" letters, shown in Bâbû S. C. Das' plate had for their prototype a somewhat later "Khache" alphabet,—one which had already adopted the modern square form of the letter *y*.

The whole of the Weber Manuscripts are written in the Sanskrit language, of more or less grammatical purity, except Part IX. This is written in the square variety of the Central Asian Nâgarî, and in a language which to me is unintelligible. The strange ligatures that occur in it, such as *lkkh*, *tsts*, *yl*, *shsh*, *pts*, *bhb*, *ññ*, *ys*, etc., are foreign to Sanskrit or any Sanskrit language that I know of; yet undoubted Sanskrit words do occur numerous interspersed in the text. Such are *âsvakânda* and *âsvagandha*, *sirisha* (Skr. *śirīṣha*)-*pushpa*, *prīyaṅgu*, *purnava*, *mañchamshtham* (Skr. *mañjishṭhā*), *sârava* (Skr. *śārīrā*), *médha* and *mahâmédha* (Skr. *méda* and *mahâméda*), *prapundarikha* or *prapuntarikha* (both spellings occur for Skr. *prapaṇḍarīka*), *kaṭu-rôhipî*, *kâkôri* and *kshûra-kâkôri*, *dévadâru*, etc. It will be noticed that most of the names are not correctly spelled; unaspirates being ex-

changed with aspirates, sonants with surds, cerebrals with dentals, etc. But there can be no shadow of doubt as to the identity of the words. They are Sanskrit names of medicinal plants. I have not yet been able to give to the subject any thorough examination, but I suspect that we have in Part IX a medical treatise written in some Mongolian (Tibetan) or Turkî language, treating of Indian medicine, and hence using Sanskrit medical terms.

The curious circumstance, however, with regard to this Part IX is that, both with reference to the characters (square variety) and the language, it clearly belongs to the same class of manuscripts as the Kashgar MS., published by Mr. Oldenburg. Of the latter manuscript I shall give some account at the end of this paper.

On the age of the Weber MSS., I am not able to give such a definite opinion as on that of the Bower MSS., though I am not disposed to believe that any portion of it can be referred to a date later than the 7th century A. D. In the Indian portions of the manuscript (Parts I to IV) no other than the old tri-dentate form of  $y$  ever occurs. On this ground these portions should be of the same date as the Bower MSS., *i. e.*, belong to the 5th century A. D. In some points they are even more antique than the Bower MSS. Thus the compound  $r$ , preceding another consonant, is uniformly written level with the line of writing (never above it, like the vowel marks). The consonant  $p$  has also preserved a more ancient shape.

The Central Asian portions of the Weber Manuscripts show occasionally in Part V, the old tri-dentate form **W** of  $y$ , and otherwise throughout the intermediate bi-annulate form **W**. No trace of the modern square form is seen anywhere. I call the bi-annulate form "intermediate," not because it presents a stage of development intermediate between the old tri-dentate and the modern square forms, but simply because it is clearly a "current" form grown out of the older tri-dentate. It seems to me doubtful whether it was ever superseded by the later Indian "current" square form. On the other hand, it is so easily formed out of the older tri-dentate form, that it may have been and probably was nearly contemporaneous with it. I am disposed to believe, that the Gupta  $ya$  (the old tri-dentate form) as it was carried from Kashmîr into the more northern and north-eastern parts (Kashgar, Yarkand, Khoten) of Central Asia, assumed and always retained the bi-annulate form, while in the more south-eastern parts (Western Tibet) it retained at first its tri-dentate form and was afterwards gradually changed into the modern (Indian) square form. When Sambhoṭa went to "Khache" (Central Asia, *i. e.* Kashmîr, Liyul, Khotan) to bring thence the letters in 630-650 A. D., he evidently found the tri-dentate form in use in the particular

part of the country which he visited. Towards the end of the 7th century and early in the 8th, Central Asia was overrun by the Muhammadan armies of the Khalifat, and this put an end to the Sanskrit culture of those regions. Hence our Central Asian manuscripts which still show evidences of a distinct Sanskrit culture cannot well be placed after that date.

I now proceed to describe the several parts of the Weber MSS. in detail:—

Part I. (See Plate I, fig. 1.) There are nine leaves, mutilated on the right-hand side. They measure  $7\frac{1}{2}$  by  $2\frac{3}{4}$  inches, and have eight lines to the page, excepting the obverse of the 14th leaf, which has 9 lines. The leaves are consecutively numbered, from 7 to 15, in the old style of figures. The first six leaves and those after the fifteenth are wanting. The obverse of the 15th leaf is shown in Plate I, fig. 1. The number 15 (*i. e.*, the figure for 10, and below it the figure for 5) is seen on the left-hand margin. The page reads as follows:—

- 1, चचं चतुस्वारं गजविक्रमसंस्थितं पञ्चचत्वारिंशसुहृत्तयोगं मधुलाजाहारं वैश्यदैवत मद्र
- 2, जिनचचं त्रितारं गोशीर्षसंस्थितं सप्तसुहृत्तयोगं वायुकृत्ताद्वा ब्रह्मायनीगोत्रेण ७ ॥ अ
- 3, वमद्वासंस्थितं त्रिंशसुहृत्तयोगं पक्षिमांसाहारं विष्णुदेवतं ब्रह्मावर्णीगोत्रेण ९ ॥ इती
- 4, पश्चिमद्वारौकानि नचत्राणि ॥ धनिष्ठानचचं चतुस्वारं शकुनसंस्थितं त्रिंश-  
[सुहृत्तयोगं
- 5, वतं कत्याय गोत्रेण ९ ॥ शतभिषा नचचं एकतारं तिलकसंस्थितं पञ्च-  
नी [दशसुहृत्त
- 6, दैवतं ताण्डायनीगोत्रेण ७ ॥ पूर्वभद्रपदा नचचं द्वितारं पताकसंस्थितं त्रिंशसह
- 7, आभिवृद्धिदैवतं जातुकर्णीगोत्रेण ७ ॥ उत्तरभद्रपदा नचचं द्वितारं पताकसंस्थित
- 8, गोमांसाहारं आर्यमाकल्पदैवतं हिरण्णायनीगोत्रेण ७ ॥ रेवती नचचं एक

In the following Roman transliteration I have added, in straight brackets and italics, the missing portions, so far as it is possible to deduce them from the context and other parts of the manuscript. It will be seen that from 9 to 11 aksharas are missing in each line, which would occupy nearly two inches of the leaf. The original size of the leaf, therefore, must have been  $9\frac{1}{2}$  by  $2\frac{3}{4}$  inches, that is, exactly the size of the larger of the two wooden boards. This circumstance would seem to prove that the larger board was one of the two covers of this particular manuscript.

- 1, kshatram chatus-târam gaja-vikkrama-samsthitam pañcha-chatvâ-  
ri[*nî*]śa-muhūrta-yôgam madhu-lâj-âhâram Vaiśya-daivata[*nî*]  
M[*au*]dga[*lâyauî-gôtrêna* 19 ॥ *Abhi*-]
- 2, ji nakshatram tri-târam gô-sirsha-samsthitam sapta-mûhūrta-yôgam

- vāyu-kraksh-âhâram Brahmayāni-gôtrêṇa 20 || S'ra[*vaṇô nakshatraṃ tri-târam yu-*]
- 3, va-maddhya-samsthitaṃ trimśa-muhūrta-yôgam pakshi-mâms-âhâram Vikshṇu-dêvataṃ Brahmāvāriṇi-gôtrêṇa 21 || It=i[*mâni bhô Pushkarasâri sapta*]
- 4, paśchima-dvârikâni nakshatrâṇi || Dhanishṭhâ nakshatraṃ chatus-târam śakuna-samsthitaṃ trimśa-muhūrta-yôgam [ . . -*âhâram Vāsava-dai-*]
- 15 vataṃ Katyāyanî-gôtrêṇa 22 || S'atabhishâ nakshatraṃ êka-târam tilaka-samsthitaṃ pañchadaśa-muhūrta-[*yôgam . . . -âhâram Varuṇa-*]
- 6, daivataṃ Tâṇḍāyanî-gôtrêṇa 23 || Pūrva-bhadrapadâ nakshatraṃ dvi-târam patâkâ-samsthitaṃ trimśa-m[*u*]h[*ūrta-yôgam . . . -âhâram*]
- 7, Âbhivṛiddhi-daivataṃ Jâtukarṇi-gôtrêṇa 24 || Uttamra-bhadrapadâ nakshatraṃ dvi-târam patâkâ-samsthita[*m pañcha-chatvârimsa-muhūrta-yôgam*]
- 8, gô-mâms-âhâram Âryam-âkalpa-daivataṃ Hiranyāyanî-gôtrêṇa 25 || Rêvatî nakshatraṃ êka[-*târam . . -samsthitaṃ trimśa-muhūrta-*]

*Fifteenth Leaf: Reverse.*

- 1, yôgam guḍa-kamsâr-bhôjanam<sup>3</sup> Pushya-daivataṃ Bhârgavân-gôtrêṇa 26 || Aśvinî nakshatraṃ tri-târa[*m . . -samsthitaṃ trimśa-muhūrta-yôgam ya-*]
- 2, kṛiṇ-mâmsa-bhôjanam Gandharva-daivataṃ Aśvāyanî-gôtrêṇa 27 || Bharāṇi nakshatraṃ tri-târam bhaga-sam[*sthitaṃ trimśa-muhūrta-yôgam*]
- 3, taṇḍul-âhâram Yama-daivataṃ (arthavam)<sup>4</sup> Bhârgavî-gôtrêṇa 28 || It=i[mâni bhô Pushkarasârin=sapt=ôttara-dv[*ârikâni nakshatrâṇi || Ity=êshân*]
- 4, bhô Pushkarasârin ashtâ-vîmśatînâm nakshatrâṇâm katamâni nakshatrâṇi pañcha-chatvârimsa-muhû[*rtâni shat tad-yathâ Rôhiṇî Punarva-*]
- 5, suḥ uttarâ Phalgunî Viśâkhâ uttar=Âshâḍhâ uttarâ Bhadrapadâ — pañcha nakshatrâṇi pañcha[*daśa-muhūrtâni tad=yathâ Ârdra*]
- 6, Aślêshâ Svâtî Jyêsthâ S'atabhishâ êkâ Abhiji ashtau muhūrta śêshâṇi trimśa-muhūrtâni nakshatr[*âṇi pūrva-dvârikânâm*]

<sup>3</sup> This was the original reading ; by the interlinear insertion of the akshara *hâ* it is now changed to *guḍa-kams-âhâra-bhôjanam*.

<sup>4</sup> This word is inserted interlinearly, with a mark indicating the proper place where it should be read in the line.

- 7, nakshatrâṇâm Kirtikâ pûrvaṁ Aślêshâ paśchimâ dakshiṇa-dvârikâ-nâm nakshatrâṇâm Maghâ pûrvaṁ Viśâkhâ paśchi[mâ paśchi-ma-dvârikânâm na-]  
 8, kshatrâṇâm Anurâdhâ pûrvaṁ Śravanaḥ paśchimaḥ nttara-dvârikâ-nâm nakshatrâṇâm Dhanishṭhâ pûrvaṁ paśchimâ Bha[raṇî . . . . .]

I may add the remainder of the remarks on the nakshatras from the preceding leaves 13 and 14 :—

*Thirteenth Leaf: Reverse.*

- 1, katamê Vâtsâ Brâhma-châraṇaḥ Chhandôgâ katî Chhandôgânâm bhêdâḥ shaṭ katamê tad=yathâ gôdhû[. . . . .]  
 2 kapimjalâyâ atyâsanam=iti kim-gôtrî mâtâ Pârâsarî—paṭhati bhavân=nakshatra-vaṁśam=atha kim katha[yatu mē tad=yathâ Kṛitikâ 1]  
 3, Rôhiṇî 2 Mṛigaśiraḥ 3 Ârdrâ 4 Punarvasuḥ 5 Pushyaḥ 6 Aślêshâ 7 Maghâ 8 Pûrva-phalgu[nî 9 Uttara-phalgunî 10 Hastaḥ]  
 4, 11 Chitrâ 12 Svâtîḥ 13 Aśâkhâ (sic) 14 Anurâdhâ 15 Jyêshṭhâ 16 Mûlaḥ 17 Pûrvâshâḍhâ [18 Uttarâshâḍhâ 19 Abhijî]  
 5, 20 Śravanaḥ 21 Dhanishṭhâ 22 Satabhishâ 23 Pûrva-bhadrapadâ 24 Uttarâ-bhadrapadâ 25 Rê[vatî 26 Aśvinî 27 Bhara-]  
 6, ṇî 28 ity=êtâny=asṭâvîmśati nakshattraṇi kati-târâṇi kim-samsthânâni kati-muhûrtâni kim-gôtrâṇi ki[m-bhōjanâni kim-]  
 7, daivatâni—Kṛitikâ nakshatraṁ shaṭ-târaṁ kshura-samsthânâṁ trîmśa-muhûrta-yôgam dadhi-âhâraṁ Agni-daivatam=Agni[vêśya-gôtrêṇa 1 || Rôhi-]  
 8, ṇî nakshatraṁ pañcha-târaṁ śakaṭ-ôddhi-samsthânâṁ pañcha-chatvârimśa-muhûrta-yôgam vṛisha-matsya-bhōjanaṁ prajâ[pati-daivatam . . . -gôtrêṇa 2 ||]

*Fourteenth Leaf: Obverse.*

- 1, Mṛigaśirasam nakshatraṁ tri-târaṁ mṛiga-śirsha-samsthitam trîmśa-muhûrta-yôgam mṛiga-matsya-bhōjanaṁ Sôma-d[ai]vata[m . . . . -gôtrêṇa 3 || Ârdra na-]  
 2, kshatraṁ êka-târaṁ tilaka-samsthitam pañchadaśa-muhûrta-yôgam navanî-âhâraṁ Rudra-daivatam Hâritâyana-gô[trêṇa 4 || Punarvasur=nakshatraṁ]  
 3, dvi-târaṁ patâkâ-samsthitam pañcha-chatvârimśa-yôgam sarpi-maṇḍ-âhâraṁ Âditya-daivatam Vaśishṭha-gôtrê[ṇa 5 || Pushyô nakshatraṁ tri-tâ-]  
 4, raṁ vardhamâna-samsthitam trîmśa-muhûrta-yôgam madhv-âhâraṁ Brîhaspati-daivatam Alabanêyavî-gôtrê[ṇa 6 || Aślêshâ nakshatraṁ pañ-]

- 5, cha-târam akâsa-patâkâ-samsthitaṁ pañchadaśa-muhūrta-yôgam matsa-yakṛi-bhôjanam sarpi-dai[*vataṁ . . . -gôtrêṇa 7 || I-*]
- 6, t=imâni bhô Pushkarasâri sapta pûrva-dvârikâni nakshatrâni || Maghâ nakshatram pañcha-târam nadî-kramja-samsthi[*taṁ trîṁśa-muhūrta-yôgam . . -*]
- 7, bhôjanam Pitṛi-dêvataṁ Piṅgâyanî-gôtrêṇa 8 || Pûrva-phalgunî nakshatram dvi-târam patâkâ-samsthitaṁ [*trîṁśa-muhūrta-yôgam . . -âhâram*]
- 8, Bhaga-daivataṁ Gôtama-gôtrêṇa 9 || Uttarâ phalgunî nakshatram dvi-târam patâkâ-samsthitaṁ pañcha-chatvârim[*śa-muhūrta-yôgam . . -âhâram*]

Fourteenth Leaf: Reverse.

- 1, Ârya-daivataṁ Kauśikî-gôtrêṇa 10 || Hastô nakshatram hasta samsthitaṁ pañcha-târam trîṁśa-muhūrta-yôga[*ni . . -âhâram . . -dai-*]
- 2, vataṁ Kâtyâyanî-gôtrêṇa 11 || Chitrâ nakshatram êka-târam tilaka-samsthitaṁ trîṁśa-muhūrta-yôgam mudga-[*bhôjanam . . -daivataṁ . . -*]
- 3, kî-gôtrêṇa 12 || Svâtir=nakshatram êka-taram tilaka-samsthitaṁ pañchadaśa-muhūrta-yôgam phal-âhâram [*. . . -daivatam . . . -gô-*]
- 4, trêṇa 13 || Viśâkhâ nakshatram dvi-târam vishṇa-samsthitaṁ pañcha-chatvârimśa-muhūrta-yôgam ti [*. . -âhâram . . -daivataṁ*]
- 5, Satkṛityâyanî-gôtrêṇa 14 || It=imâni bhô Pushkarasârin=sapta nakshatrâni dakshiṇa-dvârikâni || [*Anurâdhâ nakshatram . . -tâ-*]
- 6, ram ratna-sphaḍika-samsthitaṁ trîṁśa-muhūrta-yôgam mâsha-sûpôdana-bhôjanam Mîtra-daivatam Alamba[*nêyavî gôtrêṇa 15 ||*]
- 7, Jyêshthâ nakshatram tri-târam yuva-maddhya-samsthitaṁ pañchadaśa-muhūrta-yôgam śâli-yav-âhâram India-dêvataṁ Dîya . . . gôtrêṇa 16 || [*Mûlô nakshatram cha-*]
- 8, tus-târam gaja-vikkrama-samsthitaṁ trîṁśa-muhūrta-yôgam nya-grôdha-kashây-âhâram Âpa-daivataṁ Darpa-katyâyanî-[*gotrêṇa 17 || Pûrvâshâdhâ na-*]
- 9, kshatram tri-târam pula . . .-samsthitaṁ trîṁśa-muhūrta-yô[*gam*] mûla-phal-âhâra[*ni*] Nariti-daivataṁ [*. . . -gôtrêṇa 18 || Uttarâshâdhâ na-*]

It will be observed that the spelling and grammar is occasionally irregular. Thus we have a wrong quantity on fl. 13b<sup>7</sup> *trîṁśa* for *trîṁśa* and *ibid.* and fl. 15a<sup>2</sup> *mâhūrta* for *muhūrta*, fl. 14b<sup>6</sup> *mîtra* for *mitra*, fl. 15b<sup>4</sup> *chatvârimśa* and *vîṁsatînâm*, fl. 15a<sup>4</sup> (see plate) *dvârikâni* for *dvârikâni*; *ri* for *ri* in fl. 14b<sup>9</sup> *trîṁśa* for *trîṁśa*, fl. 14b<sup>7</sup> *trîtâram* for *trîtâram*;



ir for *ri* on fl. 15b<sup>7</sup> in *kīrtikā* for *kṛitikā*; *ḍ* for *ṭ* on fl. 14b<sup>6</sup> in *sphaḍika*. Want of sandhi: fl. 13b<sup>7</sup> *dadhi-āhāram* for *dadhyāhāram*. Blunder: fl. 15a<sup>7</sup> *uttanra* for *uttara*; fl. 15a<sup>3</sup> *vikshṇu* for *vishṇu*; fl. 13b<sup>4</sup> *aśākhā* for *viśākhā*, though these two forms may be synonyms; in the Abridged Petersburg Dictionary both forms are given as synonyms of a certain plant. Similarly fl. 14a<sup>5</sup> *sarpi* 'serpent' for *sarpa*, fl. 15b<sup>1</sup> *Bhārgavān* for *Bhārgavó*. Omission of final consonant in fl. 14a<sup>5</sup> *yakri* for *yakrit*, fl. 15a<sup>2</sup> (see plate) and fl. 15b<sup>6</sup> *abhiji* for *abhijit*. Anomalous construction in fl. 15b<sup>6</sup> *ekā abhiji ashtau muhūrta*. I am not quite satisfied that I have read correctly the words *kraksha* fl. 15a<sup>2</sup>, *Brahmāvarṇi* fl. 15a<sup>3</sup>. In fl. 15a<sup>2</sup> (see plate) there is a curious symbol above *sapta*; and since on fl. 15b<sup>6</sup> it is stated that *Abhijit* has eight (*ashta*) *muhūrtas*, I believe that the symbol is the numeral figure 8, intended as a correction. The *s* of *sapta* has not quite its proper shape; I believe the writer or revisor meant to alter *sapta* into *ashta*, but seeing his failure in altering the shape of *sa*, he abandoned his intention and over-wrote the figure 8. There are numerous traces to be met with of a revisor's work; thus in fl. 15a<sup>2</sup> *krakshāhāram* the *ra* was originally omitted and has been supplied interlinearly; similarly the syllable *nī* of *katyāyanī* in fl. 15a<sup>5</sup>. (See the Plate.)

The portion] extracted by me, may be translated thus, observing the proper sequence of the leaves:—

(Leaf 13.) Who are they? They are the Vātsas, Brahmachārins and Chhandôgas. How many are the divisions of the Chhandôgas? Six. Which are they? They are as follows:—Those whose food consists in (1) wheat, (2) . . . . ., (3) . . . . ., (4) . . . . ., (5) . . . . ., (6) francoline partridge.<sup>5</sup> To which gôtra does their mother belong? To Parâsara's. Has your honour any (particular) reading of the list of Nakshatras? Tell me! They are as follows:—1, Kṛitikâ, 2, Rôhîṇî, 3, Mṛigaśira, 4, Ârdrâ, 5, Punarvasu, 6, Pushya, 7, Âślêshâ, 8, Maghâ, 9, Pûrva-phalgunî, 10, Uttara-phalgunî, 11, Hasta, 12, Chitrâ, 13, Svâti, 14, Aśākhâ (Viśākhâ), 15 Anurâdhâ, 16, Jyêshṭha, 17, Mûla, 18, Pûrvâshâḍhâ, 19 Uttarâshâḍhâ, 20 Abhiji, 21, Śravaṇa, 22 Dhanishṭha, 23, Śatabhishâ, 24, Pûrvâ Bhadrapadâ, 25, Uttarâ Bhadrapadâ, 26, Rêvatî, 27, Aśvinî, 28, Bharanî. These twenty nakshatras—what are the numbers of their stars, what are their configurations, what are the numbers of their *muhūrtas*, what are their gôtras, what kinds of food may be taken under them, what are their daivatas?

The following part of the translation, I give in tabular form, for the sake of convenient reference.

<sup>5</sup> *Atyâsanam* I take to be a mis-reading for *ity-âsanam* (= *aśanam*).

| No. | Name.     | Stars. | Configura-<br>tion. | Mulūrta. | Food.                      | Daivata.   | Gôtra.       |
|-----|-----------|--------|---------------------|----------|----------------------------|------------|--------------|
| 1   | Kritikâ   | 6      | razor               | 30       | curds                      | Agni       | Agnivêśya.   |
| 2   | Rôhiṇî    | 5      | seat of a cart      | 45       | beef and fish              | Prajâpati  | ?            |
| 3   | Mṛigaśira | 3      | deer's head         | 30       | venison and fish           | Sôma       | ?            |
| 4   | Ârdrâ     | 1      | mole                | 15       | butter                     | Rudra      | Hâritâyana.  |
| 5   | Punarvasu | 2      | flag                | 45       | froth of boiling<br>butter | Âditya     | Vaśishṭha.   |
| 6   | Pushya    | 3      | vardhamâna          | 30       | honey                      | Vrihaspati | Alabanêyavî. |
| 7   | Aślêshâ   | 5      | flag in the air     | 15       | fish and liver             | Sarpa      | ?            |

These, oh Pushkarasâri, are the seven nakshatras that are situated in the East.

|    |                      |   |              |    |            |       |                |
|----|----------------------|---|--------------|----|------------|-------|----------------|
| 8  | Maghâ                | 5 | river-arbour | 30 | ?          | Pitri | Piṅgâyani.     |
| 9  | Pûrva-phal-<br>gunî  | 2 | flag         | 30 | ?          | Bhaga | Gôtama.        |
| 10 | Uttara-phal-<br>gunî | 2 | flag         | 45 | ?          | Ârya  | Kausîkî.       |
| 11 | Hasta                | 5 | hand         | 30 | ?          | ?     | Kâtyâyani.     |
| 12 | Chitrâ               | 1 | mole         | 30 | mudga-bean | ?     | ?              |
| 13 | Svâtî                | 1 | mole         | 15 | fruit      | ?     | ?              |
| 14 | Viśâkhâ              | 2 | horn         | 45 | ?          | ?     | Satkṛityâyani. |

These, oh Pushkarasârin, are the seven naksharas that are situated in the South.

|    |                   |   |                     |       |                             |        |                       |
|----|-------------------|---|---------------------|-------|-----------------------------|--------|-----------------------|
| 15 | Anurâdhâ          | ? | crystal             | 30    | mess of mâsha-<br>beans     | Mitra  | Alambanêyavî.         |
| 16 | Jyêshṭhâ          | 3 | waist of a<br>youth | 15    | rice and wheat              | Indra  | Dîya —.               |
| 17 | Mûla              | 4 | elephant's<br>foot  | 30    | infusion of Ficus<br>Indica | Âpa    | Darpa-katyâ-<br>yani. |
| 18 | Pûrvâshâdhâ       | 3 | ?                   | 30    | roots and fruit             | Nariti | ?                     |
| 19 | Uttarâshâ-<br>dhâ | 4 | elephant's<br>foot  | 45    | honey and<br>parched grain  | Vaiśya | Maudgalâyani.         |
| 20 | Abhijit           | 3 | cow's head          | (8) 7 | vâyukraksha (?)             | deest  | Brahmâyani.           |
| 21 | Sravaṇa           | 3 | waist of a<br>youth | 30    | bird's flesh                | Vishṇu | Brahmavarṇî.          |

These, oh Pushkarasâri, are the seven nakshatras that are situated in the West.

|    |                        |   |                      |    |                          |             |              |
|----|------------------------|---|----------------------|----|--------------------------|-------------|--------------|
| 22 | Dhanishṭhâ             | 4 | bird (kite)          | 30 | ?                        | Vāsava      | Katyâyani.   |
| 23 | Satabhishâ             | 1 | mole                 | 15 | ?                        | Varuṇa      | Tâpdâyani.   |
| 24 | Pûrvâ Bha-<br>drapadâ  | 2 | flag                 | 30 | ?                        | Âbhivṛiddhi | Jâtukarṇî.   |
| 25 | Uttarâ Bha-<br>drapadâ | 2 | flag                 | 45 | beef                     | Âryamâkalpa | Hiraṇyâyani. |
| 26 | Rêvatî                 | 1 | ?                    | 30 | consistent molas-<br>ses | Pushya      | Bhârgavân.   |
| 27 | Aśvinî                 | 3 | ?                    | 30 | liver and flesh          | Gandharva   | Aśvâyani.    |
| 28 | Bharaṇî                | 3 | pudendum<br>muliebre | 30 | rice                     | Yama        | Bhârgavî.    |

These, oh Pushkarasârin, are the seven nakshatras that are situated in the North.

Of these twenty-eight nakshatras, oh Pushkarasârin, how many nakshatras occupy a period of 45 muhûrtas? Six; they are these:— Rohiṇi, Punarvasu, Uttarâ Phalgunî, Viśâkhâ, Uttarâshhâḍhâ, Uttarâ Bhadrapadâ. Five nakshatras take up 15 muhûrtas, namely Ârdrâ, Aślêshâ, Svâti, Jyêshthâ, Satabhishâ. One, Abhijit, occupies eight muhûrtas. The remainder are nakshatras occupying 30 muhûrtas. Of the nakshatras, situated in the East, Kṛitikâ is the first and Aślêshâ, the last (counting from East to West). Of the nakshatras, situated in the South, Maghâ is the first, and Viśâkhâ, the last. Of the nakshatras, situated in the West, Anurâdhâ is the first, and Śravaṇa, the last. Of the nakshatras, situated in the North, Dhanishthâ is the first, and Bharanî, the last.

This work is clearly an astronomical treatise of a very ancient type. The most ancient astronomy of the Hindûs was based on the lunar zodiac, comprising 27 (or afterwards 28) asterisms, the so-called nakshatras, the series of which commenced with Kṛitikâ or the Pleiades, and ended with Aśvinî and Bharanî. This system obtained among them till the introduction of Greek astronomy into India, about the middle of the 2nd century A. D. (the time of Ptolemy). About that time the order of the nakshatra series, which was now no more in accordance with reality, was rectified, and the two last nakshatras were placed first, so that the series now commenced with Aśvinî (*i. e.*,  $\beta$  and  $\gamma$  in Aries). This new order is that found in all Indian astronomical works, subsequent to the Vedic period.

Further: the older series, beginning with Kṛitikâ, consisted originally only of 27 nakshatras. It was, apparently, only in the later stage of the Vedic period of the Brâhmanas and Sûtras, that a 28th nakshatra was added; this was Abhijit, which was inserted as No. 20 in the original list. The first mention of Abhijit occurs in the Taittirîya Brâhmaṇa, and it formed already a part of the nakshatra series in the time of the grammarian Pânini.<sup>6</sup> The latter's date is probably at the end of the 3rd century B. C. The earliest mention of the 28 nakshatras in China (introduced by the Buddhists) is in the middle of 3rd century B. C.<sup>7</sup>

Accordingly we have roughly, as the termini *a quo* and *ad quem* for the composition of our treatise, the third century B. C. and the second century A. D. This is about the period of the last stage of the Vedic literature, *viz.*, that of the Sûtras. To this period, belong the two small astronomical treatises, the Nakshatra-kalpa and the Sânti-kalpa,

<sup>6</sup> See Weber, *Die Vedischen Nachrichten von den Nazatra*, part II, pp. 279, 307, 325.

<sup>7</sup> See *ibidem*, part I, pp. 298, 300.

which are attached to the Kausika Sûtra of the Atharva Veda.<sup>8</sup> I have not been able to examine any copies of them, but a brief account of them has been given by Professor Weber in his *Vedische Nachrichten von den Navatra* (pp. 390-393). From this account it appears that the statements, especially, in the Nakshatra-kalpa, show a curious resemblance to those in our manuscript. Thus the Nakshatra-kalpa, too, gives lists not only of the shape, the divinity, the number of stars, and the duration of muhûrtas of every one of the 28 nakshatras, but also of their four-fold distribution into Eastern, Southern, Western and Northern, of their gôtra (or race of Rishi), and of the kind of food that may be taken under them. The Nakshatra-kalpa adds some further particulars, corresponding statements to which may have been in the lost portion of the manuscript, or may possibly be found in that portion which I have not yet been able to examine.

A confirmation of the age of the work may be found in the circumstance, that the information given in it is ascribed to Pushkarasârin. This renowned teacher is said to have been a contemporary of Buddha. He is mentioned as a teacher in the Prâtiśâkhya Sûtra; and is also cited in the Vârttikas to Pânini by Katyâyana, their author.<sup>9</sup>

On the whole, therefore, and subject to the result of an examination of the whole manuscript, for which I have not yet been able to find time, I have come to the conclusion that this part of the Weber Manuscripts contains a hitherto unknown work belonging to the last stage of the Vedic period of Sanscrit literature.

I will, however, here add a few curious particulars that I have noticed in my cursory comparison of the manuscript with Prof. Weber's account of the Nakshatra-kalpa and similar works. The list of gôtras differs entirely; the only coincidence is in the gôtra of Kṛittikâ. Most of the daivatas agree; the most striking difference is in the case of the 27th nakshatra (Aśvinî), for whom our manuscript gives Gandharva as the daivata, while the Nakshatra-kalpa, in common with all other known works, gives the two Aśvins. Other differences may be mere blunders, thus Vaishya in No. 11 and Pushya in No. 26, for Viśvé and Pūshan respectively. Nariti in No. 18 may be a local variety of Nirṛiti. Curious are also, in our manuscript, Âbhivṛiddhi and Âryamâkalpa in Nos. 24 and 25, for Ahirbudhnya and Aja-êkapâd respectively. The transposition of Âpa in No. 17, and of Nariti in No. 18, may be an accidental mistake for Nariti in No. 17 and Âpa in No. 18. In the case of No. 20 (Abhijit) our manuscript gives no daivata at all, the usually given daivata being Brahman; but this, too, may be an accidental omission.

<sup>8</sup> See Weber's *History of Indian Literature*, p. 153.

<sup>9</sup> See Weber's *History of Indian Literature*, pp. 102, 285.

As to the number of stars, composing the several nakshatras, our manuscript differs in nine cases from the Nakshatra-kalpa; viz., in Nos. 2, 7, 8, 16, 17, 18, 20, 22, 27. Curiously enough in five out of these nine cases (viz., Nos. 2, 7, 8, 16, 20) our manuscript agrees with Brahmagupta's statements.

With regard to the duration of the muhûrtas, our manuscript has two curious differences. Firstly, it enumerates only five nakshatras of a duration of 15 muhûrtas, while the usual number in the Nakshatra-kalpa and other works is six. These works add Bharanî (No. 28), to which in our manuscript a duration of 30 muhûrtas is given. Secondly, our manuscript gives to No. 20 (Abhijit) a duration of 8 muhûrtas, against the usual one of *one* muhûrta. The whole list of durations stands thus:

| Weber MS.                    |  | Nakshatra-kalpa, etc.       |  |
|------------------------------|--|-----------------------------|--|
| 6 nakshatras of 45 muhûrtas. |  | 6 naksh. of 45 muh.         |  |
| 16     "     of 30     "     |  | 15     "     "     30     " |  |
| 5     "     of 15     "      |  | 6     "     "     15     "  |  |
| 1     "     of 8     "       |  | 1     "     "     1     "   |  |

I now proceed to Part II of the Weber Manuscripts. See Plate I, fig. 2. It consists of seven leaves, unfortunately mutilated on the left-hand side, which would have shown the numbers of the leaves. Their size is  $6 \times 2\frac{3}{16}$  inches. Four leaves have 9 lines each to the page; the three others, only 6 lines. This may possibly show, that the two sets belong to two different manuscripts, but I have not yet been able to examine them more closely. The characters are again a variety of the North Western Gupta.

The page (obverse of the leaf), figured on Plate I, reads as follows. The paper is very soft, and some portions being rather fretted, are very difficult to read.

- 1, . . . . . ता ह्यहम् तस्य तद्वचनं श्रुत्वा रुद्रो वचनमब्रवीत् ॐ अहं शिवो  
विशालाक्षि त्वं शिवा नामनामतः
- 2, . . . . . विनाशाय दक्षनाशाय तिष्ठतु • ॐ ये च त्वां पूजयिष्यन्ति कीर्तयिष्यन्ति  
ये नराः प्रदास्यसि वरं तेभ्यो य
- 3, . . . . . वसुधा • ॐ बलिधूपप्रदानेन पुष्यदीपानुलेपनैः भक्त्या च प्रथता मर्त्या  
तेषां त्वं भवकामदा • ॐ ॐ
- 4, . . . . . प्रवक्ष्यामि यानि गुह्यानि ते शिवे • आहूता येस्त्वमागम्य भविष्यसि  
वरप्रदा • ॐ ॐ योजनानां
- 5 . . . . . खे पि स्थिता श्रुत्वा गमिष्यसि • थोम् जया जयन्ती विजया अमोघा  
अपराजिता • जवा जांबू

- 6, . . . . जंभनी रिपुनाशनी • ॐ सच्चक्रिणा भद्रा पुंगवा ब्रह्मचारिणी माया  
मायाविनी सद्या कंबुघ्नी
- 7, . . . नना • ॐ शुक्तिकर्णी महानागा अजिया अपराजिता • शक्तिकर्णाग्निदंष्ट्राला  
वेताडी वेदनिर्मिता •
- 8, . . . दीर्घलांगुला ऊङ्का जातहारिणी • विद्धिका विजया धन्या असिलोमा  
टकोदरी • ॐ धलण्डला सर्पना
- 9, . . . जिह्वा महागला • तुरूकी च तरुडी च बलूकी च शिवा तथा • ॐ आरणी  
च हगाली च भैरवा भीमदर्शना •

It may be noticed (see the Plate) that the interpunctuation is indicated by a dot, or occasionally two dots. The numerals are, again, of the ancient style. In the following Roman transliteration I have supplied, in brackets and italic type, the missing portions. Here the metre and context has been a guide, though to some extent, of course, the restorations are conjectural. It will be seen from these that, as a rule, the space of four aksharas or  $\frac{3}{4}$  of an inch is lost, *i. e.*, that the original length of the leaf must have been  $6\frac{3}{4}$  inches. The work is written in the ślōka metre.

- 1, . . . . . tā hy=aham [1]  
tasya tad=bachanam śrutvā Rudrō vachanam=abavit || 10  
Aham Sivō Viśāl-ākshi tvam Sivā nāma nāmataḥ [1]
- 2, [*Kāma-dēva*]-vinâśāya Daksha-nâśāya tishṭha tu || 11  
Yē cha tbām pūjayisbanti kīrtayishyanti yē narāḥ [1]  
pradâsyasi varam tēbhyō ya
- 3, . . . . . vas=tathâ || 12  
Bali-dhūpa-pradânēna pushpa-dīp-ānulēpanaiḥ [1]  
bhaktyâ cha prayatâ martyâ tēshām tvam bhava-kāma-dâ || 13
- 4, . . . . pravakshyāmi yāni guhyāni tē Sivē |  
āhṛitâ yais=tvam=āgamyā bhavishyasi vara-pradâ || 14  
Yōjanānām
- 5, [*saha*]srē 'pi sthitâ śrutvâ gamishyasi | om [1]  
jayâ jayantī vijayâ amôghâ aparâjitâ |  
javâ jāmbū-
- 6, [*nada-prabhâ*] jāmbhanī ripu-nâsanī || 15  
Sahasra-kiraṇâ bhadrâ puṅgavâ brahma-chāriṇī |  
mâyâ mâyāvinī sadyâ kambu-grī
- 7, [*vā rakt*]-ānanâ || 16  
Sukti-karṇī mahâ-nâgâ ajēyâ aparâjitâ |

- śakti-karṇ=āgni-damśhṭrālā<sup>10</sup> vētâdî vēda-nirmîtâ ॥<sup>11</sup> 17  
 8, . . . â dîrgha-lâṅgulâ lnhukkâ jâta-hâriṇî |  
 viddhikâ vijayâ dhanyâ asi-lômâ vṛik-ôdari ॥ 18  
 Dhalaṇḍhalâ sarpa-nâ  
 9, [thâ dîrgha]-jihvâ mahâ-galâ |  
 turûki cha tarûḍi cha balûki cha śivâ tathâ ॥ 19  
 Âraṇyî cha sṛigâlî cha bhairavâ bhîma-darsauâ ॥<sup>11</sup>

This may be translated thus :—

(10) Hearing his (her) words, Rudra spoke as follows : (11) I am Śiva, oh large-eyed-one! Thou shalt be called Śivâ after my name; and thou shalt be the cause of Kâmadêva's destruction and Daksha's death. (12) Those men that shall worship and extol thee, to them thou shalt grant gifts, as well as to them that . . . . (13) Those mortals that show their faith and devotion to thee by offering of sacrifices and incense, by flowers, lights and anointings, to them thou shalt be the bestower of their worldly desires. (14) I will announce to thee, oh Śivâ, all the secret things concerning thee! By whomsoever thou art called upon, to him thou shalt come and bestow on him gifts. (15) Even if thou art at a distance of a thousand yôjanas, yet thou shalt hear and go to him. Om! Thou art victorious, conquering, triumphant, unerring, unsurpassable, swift, brilliant as gold, crushing, destroying (thy) enemies, (16) thousand-rayed (like the sun), good, spouse of the Puṅgava (bull-like man), holy, illusory, creating illusions, ever-new, shell-necked, red-mouthed, (17) oyster-shell-eared, a great Nâga, invincible, unsurpassable, strong-eared, fiery-toothed, a Vêtâdî (goblin), set up by the Vêdas, (18) spouse of him with the long liṅga, a roarer, ravisher of new-born babes, transfixer, conqueror, enricher, with sword-like hair and wolf-like belly, (19) *Dhalaṇḍhalâ* (?), mistress of serpents, long-tongued, large-throated, *turûki* (swift?), *tarûḍi* (young?), *balûki* (strong?) as well as lucky, wild, jackal-like, awe-inspiring, of fearful aspect.

I add the Roman transliteration of the reverse page. It is still more worn, and still more difficult to read :—

- 1, . . . . . bandha-môchanî ॥ 20  
 Bhagavatyai namas=tubhyam êhy=âraṇyê śivê śubhê |  
 aduṣṭê bhaṭṭini bhaṭṭê guhî

<sup>10</sup> The text actually reads *śakti-damśhṭr=āgni-karṇ=āgni-damśhṭrālâ*, with a stroke of cancellation drawn through the first *damśhṭrâgni*. For *śakti* probably *śukti* should be read, though the epithet *śukti-karṇê* is already mentioned in the preceding hemistich.

<sup>11</sup> The interpunctuation is here indicated by two dots placed one above the other, like the visarga (:), instead of the single dot used everywhere else.

- 2, . . . . sinî || 21  
 Ek-âkshara-ravê dhâtrê tṛi-lôka-guru-vatsalê |  
 satya-vâdiny=umê chaṇḍê viśalyê śatru-nâśani || 22  
 Bhaya-dê dhana-dê
- 3, . . . . katu-vinâśani |  
 daityânâm bala-hartâri mâṃsa-sôṇita-bhôjani || 23  
 Vapâ-dhûpa-priyê rôdrî kâla-râtri mahâ-ravê |  
 asi-
- 4, [lômê] . . dantî sūlalô (?) sūla-bhîshaṇî || 24  
 Pañch-âyushyê shaḍ-âdhikyê na<sup>12</sup> ch=âshṭadaśa-bhîshaṇî |  
 kṛishṇê gauri pradîptî
- 5, [cha] . . . lam̄ba-chûchukê || 25  
 Mēgha-dundubhi nirghôshê sarva-vyâdhi-pramôchani |  
 sarva-vyasana-môktâri kali du-svapna-
- 6, . . . . || 26 |  
 . . dūti śivê gauri karâḍê lôhit-ânanê |  
 praçaṇḍê amṛit-ôdgârê<sup>13</sup> abhra-yânê manô-javê || 27
- 7, . . . . yê vṛiddhê mâtri-varga-prachârîṇi |  
 śrî-lakshmir=vapuḥ-puṣṭis=tvaṃ siddhiḥ kîrtir=êva cha || 28  
 Hrî śântiḥ kânti-rasa
- 8, . . . . tu sâdhani |  
 yadi pâśa-balaṃ satyaṃ viśvê dēva-balaṃ yadi |<sup>14</sup>  
 nâśayishyasi śatruṇâm=âyur=vîryaṃ dhanam̄ .
- 9, . . . . |  
 [dēva-râjasya satyēna pūrva-diśi] yadi sthitâ || 30  
 Dharma-râjasya satyēna dakṣhiṇasyâṃ yadi sthitâ |<sup>15</sup>  
 Varuṇasya

This work appears to be a *stôtra*, or hymn, in honour of S'iva's spouse, Pârvatî, after the manner of the Purâṇas. Perhaps it may be possible, hereafter, to identify it with some work already known. I may mention that, in glancing over another page, I have noticed directions given as to the particuar kinds of saeriffee which are to be offered (to Pârvatî ?) in the ease of each of the four eastes. The passage runs as follows :—

Amâtyê ghṛita-hômaḥ kartavyaḥ || Brâhmaṇê dadhi-ghṛita-hômaḥ  
 nâma-gôtraṃ sarvêshâm grâhyam || [Kshatriyê] ghṛita-madhu-hômaḥ ||  
 Vaiśyê dhânya-hômaḥ || S'ûdrê matsya-hômaḥ || Sarva-vaśîkaraṇê vaehâ-  
 hômaḥ.

<sup>12</sup> Or *navâ* for *nachâ*.

<sup>13</sup> Or perhaps *ôdbhârê*. The letters are indistinct.

<sup>14</sup> Here the number 29 is omitted in the text.

<sup>15</sup> See note <sup>11</sup> on page 51.



That is: In the case of a minister an oblation of clarified butter should be made; in the case of a Brâhman, an oblation of curds and clarified butter, (and) the name and gôtra should be mentioned in every case; in the case of a Kshatriya, an oblation of clarified butter and honey (should be made); in the case of a Vaiśya, an oblation of rice (or grain); in the case of a S'ûdra, an oblation of fish; (and) generally for the purpose of subjecting any one to one's power; an oblation of Vachâ (or the root of *Acorus calamus*).

Part III. See Plate I, fig. 3. There are six leaves; four of them are mere fragments, but two are fairly complete; one of the latter has been figured. These two measure  $6\frac{3}{4}$  by  $2\frac{1}{2}$  inches, with 6 lines to the page. The characters are a North Western Gupta variety. The figured page reads as follows:—

- 1, . . . . . मेन धोवितव्या—स्वस्थो भवति ॥ नमो विद्युजिह्व
- 2, . . . . . युजु युजु—युजि युजि—मालिनि—विमाननि—असुकं नृ
- 3, . . . . . मयी प्रतिमा कर्त्तव्या—सा प्रतिमा सर्पवतैलेन मक्षयितव्या
- 4, . . . . . अग्नि जुह्य ॥ असुको ज्वरितो भवति— ॥ मोचितुकामेन तदयथा
- 5, . . . . . इट्टि इट्टि—इट्टि इट्टि इट्टि—क्षमसि—माक्षसि—काटाकपलि<sup>16</sup>—
- 6, . . . . . टकं प्रेषामि—इमं पर्वतराजानं रवत—कुष्ठहिङ्गु परिजप्य—

Roman Transliteration.

- 1, . . . . . mēna dhôvitavyâ | svasthō bhavati || namô Vidyu-  
jihva-
- 2, [mâtamga-râjasya] yuju yuju | yuji yuji | mâlini | vimânani | amu-  
kam nri-
- 3, [pa-sulva] mayî pratimâ karttavyâ | sâ pratimâ sarshava-tailēna  
makshayitavyâ
- 4, . . . agni juhya || asukô jvaritô bhavati || môchitu-kâmēna | tad=  
yathâ
- 5, . . . itti itti | itti itti itti | kshamasi | mâkshasi | kaṭaka-pali<sup>16</sup> |
- 6, [ka]ṭakam prêshâmi | imam parvata-râjânânam ravatu kushṭha-  
hingu pari-japya |

The reverse page runs as follows:—

- 1, . . . m=pitavyô môkshô bhavati || namô Vidyu-jihva-mâtamga-  
râjasya | tad=yathâ | kulimâ-
- 2, [li kulimâ]li | kulimâli | kulimâli | svâhâ || sulbasya pratimâ kar-  
tavyâ | taila-ghritê-

<sup>16</sup> Or, perhaps, only *kaṭa-pali*. The second *ka* is half deleted.

- 3, [n = *ámuka-nṛi*]pasya nâmêna sô dahyati — || môchitu-kâmêna |  
gandh-ôdakam=parijapya | i-
- 4, . . . . . môcha | satasati | dhana-dhana svâhâ || sâ pratimâ  
snâpayita-
- 5, [vyâ] . . . . . mah S'abarânâm | prakhalê prakhalê | prakhalê pra-  
khalê | viddhê
- 6, . . . . . grihya nisêhitavyaḥ ||

This appears to belong to some work on sorcery ; and from the fact that on the second leaf occurs the phrase *sarva-siddhânâm pañch-âbhijñânâm namaḥ* it would seem to be a Buddhistic work. For the "five knowledges" are a well-known Buddhist term. The diction is a barbarous mixture of Sanskrit and Pâli. The following is a tentative translation :—

"(The image) should be washed with . . . . He will be well. Salutation to the elephant king with the lightning-like tongue! Yuju! Yuju! yuji! yuji! Oh Mâlini, oh Vimânanî! Of such and such a king let an image of copper be made! That image should be rubbed with mustard oil, (and) having burned (it in) fire . . . . , such a one will be attacked with fever. If it is wished to deliver him (*from fever*), the following (*charm should be used*): "Itti, itti, mayest thou forgive, mayest thou wipe off; Oh Kaṭakapali; I send an army; let him praise this mountain-king!" Having uttered a spell over kushṭha and asafœtida, (this remedy) should be drunk; (*then*) there will be deliverance. Salutation to the elephant-king with the lightning-like tongue! (*Then to be said*) as follows: "Hail to her who bears a chaplet of kuli (*Solanum Jacquini*)"! An image of copper should be made; (this should be rubbed) with oil and clarified butter (*and heated*) in such a king's name; (*then*) he will burn (*with fever*). If it is wished to deliver (*him*), a spell should be said over fragrant water: "itti, itti . . . . deliver him, oh Satasatî, Dhana-dhana, hail!" That image should be bathed (*with the fragrant water*) . . . . (worst) of the S'abarâs! oh wicked one! oh pierced one! . . . . . Having taken (*him*), he should be warded off.

Part IV. See Plate III, fig. 1. No more than the fragment which has been figured exists of this manuscript. It is, however, of very considerable interest, as it presents a species of the North-Western Gupta character, which forms the link between that and the Central Asian type of Nâgarî characters. For comparison the forms of the super-scribed vowel *e* and of the consonants *j*, *t*, *n* may be especially noticed.

The figured page reads as follows :—

- 1, . . . . . शय विचक्षणः अष्टाङ्गसंपूर्णं न ज्वर . . . . .

- 2, . . . . क भवति ह्यभिरूपः सुसस्थितः जातिस्मरो धर्मदान . . . .  
 3, . . . . यताम् ८ द्वास्त्रिंशत्क्षणाभ्येवमशौतियंजनानि च . . . .  
 4, . . . . भवत्यङ्गीरसः कथम् १ लक्षणैः सर्वदनेन . . . .  
 5, . . . . शूद्रान्ते समचित्तेन भवत्यङ्गीरसो मुनिः ०८ हे . . . .  
 6, . . . . . . . . . . समागमो जिनैर्नित्यं . . . . .

In the following transliteration, I have, as before, supplied missing portions, where it was possible, in brackets and italic type. The work is written in the ślōka metre, and it will be seen that about four or six aksharas are lost on each side, on the assumption that the extant piece formed the middle of the leaf. Accordingly the whole leaf, in its original state, probably measured 7 inches, allowing a little for the margins.

- 1, . . . . [ati]śaya-vichakṣaṇaḥ [1]  
 aṣṭ-āṅga-saṁprapûrṇ[ô] na [d]v[i]r[a] . . . . [7 ॥]  
 2, . . . . k[ô] bhavati hy-abhirûpaḥ su-sa[n̄]sthiṭaḥ [1]  
 jâti-smarô dharma-dâu . . . .  
 3, . . . . yatâm 8 [॥]  
 Dvâ-s-tri[n̄]śal-lakṣaṇâny=êvam=aśiti-vyamjanâni cha [1]  
 . . . .  
 4, . . . . bhavaty=Āṅgîrasaḥ katham 9 [॥]  
 Lakṣaṇaiḥ sarvva-d[â]nêna . . . .  
 5, . . . . [1]  
 śuddhyatê sama-chittêna bhavaty=Āṅgîrasô muniḥ 10 [॥]  
 Hê . . . . .  
 6, . . . . . . . . . . ḥ [1]  
 samâgamô jinair=nityam . . . . . [11 ॥]

Reverse :

- 1, . . . . . . . . . . dânasya chêtṣhitam [1]  
 t[ê]n-âsi . . . . .  
 2, . . . . [12 ॥]  
 [S]mṛit[i]m[âm]=ś=cha katham vâ syân=matimâm=ś=cha vicha-  
 kṣaṇa[ḥ] [1]  
 . . . . .  
 3, . . . . [a]rhasi 13 [॥]  
 Aśataḥ smṛitimâm hi syân=matimâm=ś=cha vicha[kṣaṇaḥ] [1]  
 . . . .  
 4, . . . . êṅ-âpi prajñâyâ dharma-dhâraka 14 [॥]  
 Akṣaṇêbhyaḥ ka . . . .

- 5, . . . gachchhati [1]  
 kēna pramattô bhavati bravīhy=êtan=mam=ânaghaḥ 1 [5 ॥]  
 . . . . .  
 6, . . . . . [mā]rga-śilēna gachchhati [1]  
 śunyatâ-bhâvan-âbhyâsa-tapa . . . . . [16 ॥]

This may be translated thus :—

(Angirasa is) pre-eminently clever, thoroughly full of the eight-fold (qualities) . . . . . (7) He is handsome, well-put-together, a rememberer of his former existences, an impartor of the Law (to others) . . . . . (8) The 32 attributes as well as the 80 marks . . . . ., how does Angirasa possess them? (9) By his attributes, his imparting of all things, . . . . ., his equanimity he is purified,—is the Muni Angirasa. (10) . . . . . his intercourse is constant with the Jinas . . . . (11) . . . . . his function is the imparting (of the Law) . . . . (12) How is he thoughtful and intelligent and clever . . . . art thou able (to tell me?) (13) He is guileless, thoughtful, intelligent and clever, . . . . (full of) wisdom, versed in the Law. (14) From inopportune things . . . . . he goes (away); with reference to what he is indifferent and (yet remains) sinless,—that do thou tell me! (15) . . . . he walks in the moral precepts of the path (of holiness), . . . asceticism (and) the practice of meditation on Sūnyatâ (or Nirvâṇa).

It is difficult to judge from such a small fragment, what the subject of the whole work may have been. That of the fragment itself is an eulogistic description of the Muni Angirasa. From the technical terms, occurring in the fragment, it seems clear that the work is Buddhistic.

Part V. See Plate II, fig. 1. There are eight leaves, measuring  $8\frac{1}{2}$  by  $2\frac{9}{16}$  inches. They are mutilated, however, on both sides. There are five lines to every page. The characters belong to the round variety of the Central Asian Nâgarî.

The figured page, being the reverse, reads as follows :—

- 1, . . . . . ष . . द श्यत पूज . . . . .  
 2, . . . . . द्वाँर्दण्डेन परिसुच्छिष्यति—याव एवमेव परिसुच्च . . .  
 3, . . . शल्ल ○ क्रमति न विपा नाग्नि नाशीविष न कक्खोई न वैताल न  
 4, . . . लं करो ति अत्यत्र पुरिसकर्मविपाकेन—एवमुक्तो भगवां स . . .  
 5, . य . सेनापतिभिदमवोचत्—साधु साधु माणिभद्र अनुजानामि मि

In Roman transliteration, as before :—

- 1, . . . . . sha . . da śashyata pûja . . . . .

- 2, . . . . . ddhy-arha-daṇḍēna parimuchchishyati | yāva evam=eva  
parimuchch[ishyati]
- 3, [na] . . śastra[ni] kramati na vishā n=âgni n=âśi-visha na kak-  
khôrdda<sup>17</sup> na vaitāla na
- 4, . . [ba]lam karōti atyattra<sup>18</sup> purima-karma-vipākēna | evam-uktō  
Bhagavām ma[hārā-]
- 5, [jan] ya[ksha]-sēnāpatim=avōchat | sādhu sādhu Māṇibhadra  
anujānāmi mi

The obverse page has the following :—

- 1, . . . . . manta varṇavanta yaśāsvina 6 [11]  
Mahā-bala-mahā-k[ā]ya va . . . . . [1]
- . . .
- 2 . na . manasā Buddhāṃ vandanti Gautama 7 [11]  
Kumbhakarṇō Nikumbhaś=cha Siddharttham=aparājitam [1]  
ma .
- 3, . . . dantō cha Sahasrākshaś=cha Piṅgala [11]  
Kavilō Dharmadirṇaś=cha Ugratōjō . .
- 4, . . . . . [1]  
. . tvaṃ śaraṇāṃ yānti su-p-prasaunnēna chētasā 9 [11]  
tad=yathā kadyê-kōdyê<sup>19</sup> . . . .

<sup>17</sup> This is the passage referred to in my paper "The Third Instalment of the Bower MSS." in the *Indian Antiquary*, Vol. XXI, p. 369. On another leaf of the same MS., the word occurs once more, but spelled *kākkhōrdda* with a long ā. I wish to take this opportunity to correct my reading of the word in the Bower MS. It is there spelt *kakkkhōrda*, with the jihvāmūliya before *kh*, not *kavkhōrda*, as I first read it. I owe this correction to a suggestion of Dr. A. Stein, who informs me that in modern Śāradā writing the difference between a superscribed *r* and the jihvāmūliya is very small. He suggests that there may be a clerical error in the Bower MS. This, however, is not probable. The forms of the superscribed *r* and the jihvāmūliya are widely different in the Bower MS., but on the other hand (as, for that matter, in Śāradā also) there is a resemblance between the super-compounded *v* and the jihvāmūliya. Hence I took the symbol to be that for *v*, while I should have recognized it as the symbol of the jihvāmūliya. Dr. Stein, further, informs me that the word *kakkkhōrda* occurs also in VII, 298 of the Rājataranginī, in the form *khurkhuṭa*, and that it is still used in modern Kashmirī in the form *khurikhākhus*. He suggests that it is rather these more modern forms that represent the proper spelling of the word, with reference to the correct placement of *r* (*i. e.*, *karikhōda*, not *kakhōrda*). I do not agree with this; we have, in the Bower MSS. and the Weber MSS., the earliest (known) spellings of the word, compared with which the more modern spellings in the Rājataranginī and in Kashmirī are more likely to be corruptions.

<sup>18</sup> Perhaps *atyattra* is an error for *anyattra*, and *vipākē na* may have to be separated.

<sup>19</sup> The letter which I have read *dy* is doubtful. For a facsimile of it, see Plate IV of the alphabet.

5, . . . . . i . i . . i . i . âha — yattra (śibha-dattâ) bhagava . . . . .

This may be translated as follows:—

“He will be delivered from . . . . condign punishment; and so forth (*as before down to*) even so he will be delivered . . . . , no weapon can hurt him, nor poison, nor fire, nor poisonous snake, nor Kakkhôrdda, nor Vaitâla, nor . . . . can have power over him here (in this world) through the natural consequence of his deeds (done) in former existences.” Having thus spoken, the Blessed one spoke to the Mahârâja, the General of the Yakshas (thus): “Verily, verily, oh Mânibhadra! I permit thee . . . . .

The brilliant, the glorious (6), they of great strength, of great body . . . . . intently praise Buddha. Gautama, (7) Kumbhakarṇa, and Nikumbha (praise) the Siddhârtha, the invincible, and . . . danta, Sahasrâksha and Pingala, Kapila, Dharmadirṇa and Ugratêja . . . , they seek thy protection with a well-pleased mind, (9) (saying) as follows: “Kadyê, kôdyê.”

I do not think that much can be lost at the two sides. Lines 4 and 5 of the reverse show this. On two other pages the *mahâyaksha sênâpati Mânibhadra* and four *mahârâja yakshasênâpati* are spoken of, which shows how the lacuna should probably be filled up. The original size can also be calculated from the ślôkas on the obverse page. This page seems to give an enumeration of Mahânâgas. Of the ślôkas, those numbered Nos. 6, 7, 8 and 9 are preserved. The rest is in prose. The whole reminds one somewhat of the snake-charm in the Bower MSS., which I have published in the *Indian Antiquary*, vol. XXI, p. 349 ff. The full size of the leaf, in its original state, may have been about  $9\frac{1}{4}$  inches, inclusive of margins. The figured leaf is the best preserved; some of the others are in a scarcely legible state. But it seems clear from what remains that the work contained a charm given by Buddha (Bhagavân) to the Mahâyaksha Mânibhadra.

VI. Part VI. See Plate II, fig. 2. There are five leaves, measuring  $7\frac{3}{4}$  by  $2\frac{3}{4}$  inches, with 7 lines to the page. The leaves, though practically complete on the left side, are greatly mutilated on the right side, by nearly one-third. The characters are another specimen of the round variety of the Central Asian Nâgarî.

The figured page is the reverse and reads as follows:—

- 1, . . . . . भव दत्त दत्त च सन्निरुक्तः . . .  
 2, . व . रदस संगतां काले कर्त्वितां कवयो वीदुः ॐ  
 3, . .म् . दत्ता पुरुष ज्ञाश्च रामंतामभिनिर्दिशेत् B

- 4, अभिपेक्षा महा ○ तनो राजपुत्रं कुलोद्गतः B<sup>h</sup> य  
 5, . : सप्त प्रकृतयो यस्य राष्ट्रं च निरुपद्रवम् B<sup>n</sup> न  
 6, तितः राजानः करदा यस्य विश्व विजयीकृतः B<sup>n</sup> इष्टिय . .  
 7, अनित्यमानुषां लोकांस्तु संजते B<sup>n</sup> निघण्टुनिगमप्रौ . . . .

In Roman transliteration I give the obverse page (not figured)

first:—

- 1, . . . . . 40 [11]  
 Vyapêta-rôga-maraṇam vipram sa[m]parikî[r]tyatê |  
 apritiś=ch=âbhishakta . . . [. . . . . 41 ||  
 . . . . . ]  
 2, tatô 'yam kuṇḍâśi puṁśchali-patiḥ [1]  
 vapâ-pushpa-nibham vastram mahârâja . . . [. 42 ||  
 . . . . . ]  
 3, jâmbukaś=ch=êti tat-samam [1]  
 lêhakô 'vyakta-vachanô dhûrtas=tu . rtiva . [. 43 ||  
 . . . . . ]  
 4, vidhushikô mataḥ [1]  
 chatur-bhâgas=turîyam syâ jaghanyam kaṭi [. . 44 ||  
 . . . . . ]  
 5, vikramêṇa balêna cha |  
 uttamô yaḥ samânêbhyaḥ sa [. . . . . 45 ||  
 . . . . . ]  
 6, . . . laukikânâm tath=aiva cha [1]  
 parinishṭhâ-vidhi-jñô yaḥ sa [. . . . . 46 ||  
 . . . . . ]  
 7, . . . . . ni . kaḥ [1]  
 shaḍ-vaṁśô râja-yajñâ yas=tan-tu [. . . . . 47 ||  
 . . . . . ]

Reverse (figured).

- 1, . . . . . [1]  
 . ndhava vṛitta vṛitta cha sanniruktaḥ [. . . . 48 ||  
 . . . . . ]  
 2, . . va . [1]  
 rahasa saṁgatâm kâlê kartsnitâm kavayô vîduḥ 4[9 ||  
 . . . . . ]  
 3, . . m [1]  
 [pra]dattâ purusha-jñân=cha râmam tâm=abhinirdiśêt 50 [11  
 . . . . . ]  
 4, âbhipêkshâm mahâtmanô râja-putram kul-ôdgataḥ 51 [11  
 Ya [. . . . . ]

- 5, . ḥ [1]  
 sapta prakṛitayô yasya râshṭram cha nirupadravam 52 [11]  
 na [. . . . . prakṛi]
- 6, rtitaḥ [1]  
 râjânaḥ kara-dâ yasya viśâś=ch=âvijayî-kṛitaḥ 53 [11]  
 Ishṭiya [. . . . . t]
- 7, anitya-mânushâm lôkâm=s=tu samjâtê<sup>20</sup> | 54 [11]  
 Nighaṇḍa-nigama-prâm [. . . . . t]  
 . . . . .]

The obverse of the next leaf continues as follows :—

- 1, . . -ch-chhatram kshatriyair=Buddha-nirjitaiḥ 55 [11]  
 Eka-ch-chhatrâm mahîm vyamktê [. . . . . t]  
 . . . . .]
- 2, vanâd=upavanam smṛitam [56 11]  
 Padminî rêju râjîva-chatra-paṭṭavatî smṛi[tâ t]

The remainder is almost illegible.

The leaf that immediately precedes the foregoing two leaves, reads as follows :—

*Obverse.*

- 1, . . . . shṭhas=chaṇḍa-samjñitam 24 [11]  
 Paramê-shṭhî mataḥ śrêshṭhaḥ prê . priya . da [. . t]  
 . . . . .]
- 2, [kî]rtitam 25 [11]  
 Pada-kṛich=charmakara syât=tapitas=tu vamô mataḥ [t]  
 lâvaṇyam=âhur=madhu [. . . . . 26 11]  
 . . . . .]
- 3, . svasâ tu bhaginî matâ |  
 vâta-pitta-kaph-âtmanô vyâdhayaḥ [parikîrtitâḥ 27 11]  
 . . . . .]
- 4, . . ttâ hy=upadravaḥ [t]  
 ajñô vêsalaḥ samâkhyâtô nuttam prêritam=uch[ayatê 28 11]  
 . . . . .]
- 5, . . hûtaḥ [t]  
 talpaṁ tu śayanam jñeyam khatv=êti . . thâ vaku 2[9 11]  
 . . . . . t]
- 6, kilâsam pâṇḍuram jñeyam dôlâ prênkh=êti samjñitaiḥ 30 [11]  
 Barhîmsi cha [. . . . . t]  
 . . . . .]

<sup>20</sup> This verse is blundered ; four syllables are wanting. Perhaps read *samjayatê*. The final double dot is not a visarga, but the mark of interpunctuation.



- 7, . bhavanam=uchyatê | 31 [||]  
 Pradhânam<sup>21</sup> yu[dha]m=ity=âhur=âyôdhanam=iti [smṛitam |  
 . . . . . 32 ||]  
 Reverse.
- 1, . da . ô dâsa-vṛittayaḥ sarandhra iti saṁsmṛitaḥ [l]  
 ada . . . . . [. . . . . 33 ||  
 . . . . . ]
- 2, . tam vinirdiśêt [l]  
 brindâarakas=tu vijñêyô yaḥ simha-natavâṁ taraḥ [34 ||  
 . . . . . |  
 .]
- 3, hanah prêta-râja syâch=chhushmî tu Maghavam mataḥ 35 [||]  
 . . [. . . . . |  
 kum]
- 4, bh[î]las=tu matô nakrah kurmô gûḍh-aṅga uchyatê | 36 [||]  
 . ptsava [. . . . . |  
 . ]
- 5, . . panâma syâ kâarakô bhṛitakô mataḥ 37 [||]  
 Utthyaṁ prasasta[m] vijñê [yam . . . . . |  
 . . . . . ]
- 6, . prôktô mallêrah kêkarô mataḥ 38 [||]  
 Parô 'patânam martyam<sup>22</sup>=abhidhyâ[nê]na [. . . |  
 . . . . . ]
- 7, [sampracha]kshatê | 39 [||]  
 Yôtraḥ sa khalu vijñêyô yaḥ sutasy=âsutô mata[h |  
 . . . . . ]

This work is written in ślôkas, from which it is easy to calculate how many syllables are lost on the right hand side. The number varies from about 12 to 18. Those aksharas which are actually lost are indicated by dots enclosed within straight brackets; those, not thus enclosed, indicate illegible letters. On an average, one-half (or 16 aksharas in each line) is lost of each ślôka. The space required for these lost aksharas would be 3½ inches, allowing for a small margin on the right-hand side. Accordingly the total length of the original leaf must have been 10½ inches.

In the following I give the translation only of those passages which are complete, taking the proper sequence of the leaves :—

(Verse 25.) By *paramêshthin* (he who stands foremost) is meant the best. (26) A *pada-kṛit* (foot-maker, shoe-maker) should be (understood to be) a worker in leather. By *tapita* is meant vomiting. (27)

<sup>21</sup> Read *pradhanam*. So in the Amara Kôsha.

<sup>22</sup> This pâda is short by one syllable. Perhaps read 'patânakam.

By *svasā* is meant a sister. All diseases (are said to be) due to air, or bile, or phlegm. (28) A disguise is called *ajña* (incognito). Something dispatched is said to be *nutta*. (29) *Talpa* should be known to be a bed. (30) *Kilāsa* should be known to be a kind of jaundice. A swing is termed *prēṅkhā*. (32) A war they call *pradhana*; it is also known as *āyōdhana*. (34) That charm which contains the *simha-nata* (? , *nata* is *Tabernæmontana coronaria*) should be known to be the *Vṛindāraka* (i. e., best of its kind).<sup>23</sup> (35) [*Nṛi*]hana should be understood to be the king of the Prētas. By *sushmin* (i. e., powerful) is meant Maghavān. (36) By *kumbhīla* is meant a crocodile. The tortoise is said to be *gūḍhānga*, (i. e., having hidden limbs). (37) By *kāraka* is meant a paid servant. (38) *Utthya* should be known to be that which is excellent. By *mallēra* is meant squinting. (39) Excessive spasmodic contraction is known by the name of *martya* (i. e., mortal). By *yōtra*, indeed, should be known that which is the means of distilling the Soma extract. (41) A death which is not preceded by any illness is praised as *vīpra* (i. e., excellent). (42) A *kuṇḍāsīn* is a keeper of harlots. A garment [fit to be worn by] a Mahārāja is one which resembles flowers and the omentum. (43) A *lēhaka* (licker, lisper) is one who does not speak plainly. (44) *Turīya* should be (understood to be) a quarter. (49) A mystery (plot?) harmonizing in time is what the poets know as *kartsnitā* (*kṛitsnatā*, or completeness). (52) Whose state possesses its seven constituent elements, and whose country is free of disturbance. . . . (53) To whom kings pay tribute, and whose people are never conquered. . . . (56) An *upavana* (grove or small forest) takes its name from a forest (*vana*). (57) A lotus is known as *rēju* or *rājīva* or *chatrapaṭṭavati* (cf. Skr. *śatapatra*).

This clearly shows that the work is some Sanskrit vocabulary or "kōsha." Perhaps it may be possible, hereafter, to identify it with some one of the existing and known kōshas; or it may turn out to be a new and hitherto unknown kōsha-work. It appears to contain a good number of new words.

On the left-hand margin of the reverse of the last-copied leaf, opposite to the 3rd and 4th lines, there are faint traces left of the number 6. This, therefore, is the sixth leaf of the manuscript. As there are, on the average, 8 ślōkas on a page, or 16 on a leaf, there should be about 90 ślōkas (allowing a blank page to commence with) on the six initial leaves of the work. As the 6th leaf, however, only brings us down to the middle of the 40th ślōka, it may be concluded, that the work was divided in chapters (*adhyāyas*), and that the 40

<sup>23</sup> This is puzzling. Perhas *taraḥ* is a clerical error for *naraḥ*, and the meaning may be "one who has subdued a lion is a *Vṛindāraka*."

ślôkas, a portion of which has been preserved, belong to the second chapter, while the first chapter must have contained about 50 ślôkas. Perhaps when the remainder of the existing fragment has been read, this point may be more certainly known. I have at present only read and copied those leaves, on which I could discern any numbers. These show us the partial preservation of the following ślôkas: 24-40 and 41-57; and this, consequently, proves that the figured leaf is the seventh of the manuscript.

The manuscript is rather carelessly written; thus we have *vidhu-shikô* for *vidushikô* on line 4 of the obverse of the 7th leaf; and *kurmô gûḍhaṅga* for *kûrmô gûḍhāṅga* on line 4 of the reverse of the 6th leaf, and other blunders.

Part VII. See Plate II, fig. 3. This manuscript consists of 7 **VII.** leaves, measuring about 5 by 2½ inches, but they are mutilated on the left-hand side. There are mostly six lines to the page; a few leaves have 7 lines, but these may possibly turn out to belong to a different manuscript. The characters are again another specimen of the round variety of the Central Asian Nāgarî.

The figured page reads as follows:—

- 1, तंज पूजितम् तथागतं नमस्यामि संबुद्धिपदोत्तमम् भग
- 2, . . . म् ॥ उत्तिले—दले—दत्तिले—सिद्धिरस्तु स्वाहा—यः क
- 3, वतः श्रवकः भिक्षुर्वा भिक्षुणी वा उपासको वा उपासिका वा—इ
- 4, . . इमं च मे हृदि पूर्वरात्रमपररात्रं मनसि करिष्यति
- 5, . . . षेन परिमुच्चिष्यति—दण्डार्हप्रहारण परिमुच्चिष्य
- 6, . . . . . ि . पेण—पि . . . . . लोम

In Roman transliteration;—

- 1, [. . . . .] . jña pûjitam [॥]  
Tathâgatam namasyâmi sambuddha-dvipad-ôttamam [।]  
Bhaga
- 2, [. . . . .] . . . m ॥  
Uttilê, dalê, dutilê, siddhir=astu svâha; yah ka [s=chid=Bhaga-]
- 3, vataḥ śr[â]vakaḥ bhikshur=vâ bhikshuṇi vâ upâsakô va upâsikâ  
vâ, i-
- 4, .. imam cha me hrida[ya]m pûrva-râtram=apara-râtram manasi  
karishyati
- 5, .. [da]ṇ[d]êna parimuechishyati, daṇḍ-ârha-prahârêṇa pari-  
muechishya-
- 6; [ti] . . . . . i . pêṇa; pa . i . â . -ârhô lôma-

The reverse reads as follows :—

- 1, . . . . . [parimu]ehehishyati, imê cha . bhadantê bhaga-
- 2, . . . . . ham=anubhavêna sa sâgar-ânta-prithivîm=anuvieha-
- 3, . . . . . tpalô narô, kumbha-karṇô mahâ-kumbha-karṇô, ârî, kôri,  
kâ-
- 4, lê, pêlôlê, âyê, tâyê, ikshôri, kunê kunikê, yaś=cha mê
- 5, . . śukla-pakshasya pratipadam=upâdâya kṛishṇa-pakshê vâ snâta-  
śu-
- 6, [chi] . . . dharmê saṁghê sa-gauravêṇa, ayô-vihitam̃ chittam̃  
varjitêna âdî . ê

The first passage (obverse, lines 1 and 2) is a ślôka, which affords the means of calculating the extent of the lost portion of the leaf. The dots, inclosed within brackets, indicate the number of lost aksharas. They are ten or eleven, and would occupy the space of about  $2\frac{1}{4}$  inches. The full size of the original leaf, accordingly, must have been  $7\frac{1}{4}$  by  $2\frac{1}{2}$  inches. This would seem to show that the smaller of the two extant wooden boards belonged to this manuscript; and this conclusion is confirmed by the fact that the board is inscribed with a line of writing in Central Asian Nâgarî (see *ante* p. 37). The leaf must have been torn exactly in the place where the string-hole originally was situated.

The remainder of the text is in prose. It seems to be another work giving the story of a Buddhist charm. From a remark, which I have noticed on another leaf, it would appear that the charm was communicated by Buddha himself to the Mahâyaksha Sênâpati Mâṇibhadra, with reference to a son of the latter, called Pûrṇaka. The subject of the work, therefore, is similar to that in the Vth Part, and it may possibly turn out to be another copy of the same charm.

The text above quoted may be thus translated :—

I salute the Tathâgata, the best of enlightened men, the Blessed one . . . . . Uttilê, dalê, duttilê! May it be effective! Svâhâ! If any disciple of the Blessed-one, any male or female mendicant, or any male or female lay-devotee, keeps in mind this my heart in the former part and in the latter part of the night, he will be delivered from punishment, he will be delivered from any stroke of punishment; etc.

On the reverse occur the names of some Nâgas, *e. g.*, Kumbhakarṇa and Mahâ-kumbhakarṇa.

VIII. Part VIII. See Plate III, fig. 2. Of this manuscript only 4 leaves are preserved, measuring  $5 \times 2\frac{1}{2}$  inches, but mutilated on the right-hand side. They are inscribed with 7 lines to the page, of which the lowest (or the uppermost on the reverse) is almost wholly obliterated. The characters are again a specimen of the round variety of the Central Asian Nâgarî, approaching rather more to the Indian Gupta type.

The figured page reads as follows :

1. . . . . चूर्णेन प्रत्यागच्छन्ति ॥ कपिलाजिह्वां गृह्य
2. पितव्या हि पूरमिष्टतायाः देवप्रतिमाय धूपो दातव्यो ततो सा च
3. स मुंचति गुर्गुलुधूपेन प्रकृतिस्थो भवति ॥ उपरु पुटालि चण्ड
4. स्वाहा ॥ उपचारः ○ कृष्णे चतुर्दश्यां ढरात्रोपोषितेन श्वेतप
5. भां दण्डलसूत्रेण व र्ति कथते अतसौतैलेन दीपो ज्वालयित
6. . च्र स्थं . . तं चा सर्व्वरात्रि विद्य परिजपतव्या ततः प्र . . .
7. . . तथ . ना . . . . .

In Roman transliteration :

- 1, . . . . . chûrṇēna pratyâgachchham̐ti ॥ kapilâ-jihvâm grihya
- 2, shitavyâ hi pûra-miśritâyâḥ dēva-pratimâya dhûpô dâtavyô tatô  
sâ a
- 3, sa muñchati gurgulu-dhûpēna prakṛiti-sthô bhavati ॥ uparu pu-  
ṭâli chaṇḍa
- 4, svâha ॥ upachâraḥ kṛishṇê chaturddaśyâm ṭri-râtr-ôpôshitēna  
śvêta-pa
- 5, bhâm daṇḍala-sûtrēna varti kṛiyatê atasî-tailēna dipô jvâlayita
- 6, . jra stham̐ . . tam̐ cha sarvva-râtri vidy[â] parijap[i] tavyâ  
tataḥ pra
- 7, . . tathâ . nâ . . . . .

Reverse.

- 1, . . śavi . paśyam̐ti . . . . . ya . . . . . ya . . . . . pam̐ ॥
- 2, kili[k]ilikasya jatu-kârēna śira-gôlakam̐ kârâyêt tatra tôlakēna
- 3, . . . rmadēna limpitvâ tēna gôlakēna śasy-ôttarê ch=chhubhitavyê  
dhâka
- 4, . dvitîyaḥ êva bhârô bhavati sarvam̐ vashyati tataḥ pṛikṛich<sup>2\*</sup>=  
chhuddhê
- 5, dam̐ cha bhavati ॥ tuṇḍa-kilikilikasy=âkshîni grihya pîshayê  
srôñchatê
- 6, push[p]a-yôgên=âñjitēna gavâchyû-pisâcham̐ paśyam̐ti tēna cha  
purusha-vîrya
- 7, . . trayam̐ pisâcham̐ hanati tapyasya kachchhât=prasêvaka grihya  
gam̐ [. . . . .]

The text is too mutilated to admit of a satisfactory translation. What there is may be thus rendered :—

He approaches with the powder . . . . . ॥ Taking the tongue of a brown cow . . . . . the image of the dēva is to be fumigated with incense

<sup>2\*</sup> The reading is uncertain; it may be pṛikṛich or pṛitṛich or pṛinṛich.

mixed with pûra (a fragrant stuff); then that (image) . . . he gets free (from disease and) through the incense of guggulu (a fragrant gum resin) he becomes (restored) to good health. Above the figure . . . svâhâ || The physicking (should be had recourse to) in the dark half of the month, on the fourteenth day, by a person after he has fasted for three nights and (put on) white (raiment), . . . . . a wick should be made of the cord of a *daṇḍala* (churning-stick?), (and) a lamp lighted with linseed oil, . . . . . and the spell should be repeated throughout the whole night. Then . . . . . they see . . . . . || With red lac he is to form a ball representing the head of Kilikilaka (*i. e.*, Siva) . . . ; then having rubbed it with a tōla of . . . . . , with that ball in sifted fine grain . . . . . ; the process is repeated once more; every thing is brought in one's power; then in a thoroughly cleaned, . . . . , and it becomes . . . . || Taking the eyes of (*tunḍa*) Kilikilaka, he should grind (them), he ladles . . . . . ; with . . . . . anointed with the preparation of flowers . . . . . they can see a piśâcha at a distance of a *gavâchryû* (*gavyûti*?, or perhaps the name of a piśâcha); and with that power of man . . . . . he can kill three . . . . piśâchas; (then) taking a bag from the side of the person that does penance . . . . .

From the above extract it would appear that the work treats of medical charms. It is written in the now well-known species of "mixed" Sanskrit, anciently the prevailing literary language in North Western India and the countries beyond.

IX

Part IX. See Plate III, fig. 3, 4, 5. This manuscript consists of 25 leaves. Some of them show a numbering on the left hand margin in very fine and minute figures. Thus, of the three figured leaves, fig. 3 shows the number 30, fig. 4, the number 33, and fig. 5, the number 36. This circumstance proves that the manuscript is not completely extant, though from the fact that one of the extant leaves is only inscribed on one side, it may be concluded that the manuscript is complete at the end, and that some (10 or 12) of the initial leaves are wanting. Unfortunately the last leaf is too damaged to be read.

The leaves are mutilated at the lower corners, but sufficient is extant to show their full size. It is  $5\frac{1}{4}$  by  $2\frac{1}{2}$  inches. Each leaf has six lines. Unfortunately, the writing is extensively obliterated, owing to the circumstance that the thick arsenical coating of the leaves, on which the letters were written, has been greatly damaged, apparently, by damp. In many cases the leaves firmly adhered to one another, and on separating them, the coating, together with the letters which it bore, came off. On the original leaves, portions of the obliterated letters, are still sufficiently visible to permit of their being occasionally identified;







## VII. (Reverse.)

- 1, . . . . .  
 2, . . . . .  
 3, *ka i ka llô na kra mô tsa â snê ya . . . llé . [ . . . ]*  
 4, . . rêtthi sâ tkê || śa-(kk)a-(ṛi) dē-va-dâ-ru — śa-*rsha*-pâ — ku-  
 shṭha  
 5, *kha* — trai (kh)ô shshai mai ki sa bh(b)a rka bha llê — pla tkâ  
 rê tha ścha kô tē — sê lai kô  
 6, . . . . . || lâ . . . . . — ka . . . . . — pi .

I cannot attempt to translate these extracts, both because they are too fragmentary, and because they are partially written in a language unintelligible to me. I may notice, however, that they contain series of Sanskrit words alternating with series of Non-Sanscritic passages. The former series consist of Sanskrit names of medicinal plants or drugs, spelled, however, in a most extraordinary fashion. The following is a list of these words with their Sanskrit equivalents:—

| Citation.       | Name in Weber MS.   | Sanskrit.   |
|-----------------|---|---|
| No. I, line 2   | sa-ba-ra-lô-ṭṛi<br>ṭṛi-pha-u<br>pra-pu-ṇḍa-ri-kha (cf. Nos. III,<br>1, IV, 5, VI, 4)<br>mâ-ñcha-shṭha (cf. No. VI, 4)   | śâbara-lôdhra<br>triphala<br>prapaṇḍarîka                               |
| No. I, line 3   | sprî-kha<br>ta-ka-ru (also No. VI, 4)   | mañjishṭhâ<br>sprikkâ<br>tagara   |
| No. III, line 1 | ha-ri-dṛi<br>pra-pu-nta-ri-kh (cf. Nos. I, 2,<br>IV, 5, VI, 4)  | haridrâ<br>prapaṇḍarîka   |
| No. III, line 2 | su-kshme-u<br>vi-ra-ñkh (cf. No. III, 3)<br>ni-lu-tpâ-u (also No. VI, 4)<br>hṛi-bê-ra<br>kê-lê-ya-kh<br>pa-ri-vê-la-kha | sûkshmaila<br>varânga<br>nilôtpala<br>hṛivêra<br>kâliyaka<br>paripêlaka |
| No. III, line 3 | va-ra-ṅga<br>tva-cham<br>mu-stha<br>śa-ra-ba<br>sâ-la-va-rṇi  | varânga<br>tvacha<br>musta<br>śârivâ (?)<br>śâliparṇi                   |
| No. III, line 4 | prî-śna-va-rṇi<br>jî-va-ntî<br>dê-va-dâ-ru (also No. IV, 5, VII, 4)   | prîśniparṇi<br>jivanti<br>dêvadâru                                      |
| No. IV, line 5  | pra-pu-ṇḍa-ri-kha (cf. Nos. I, 2,<br>III, 1, VI, 4)<br>ka-ṭu-ka-rô-hi-ṇi<br>a-śva-kâ-ndha                               | prapaṇḍarîka<br>kaṭuka-rôhiṇi<br>aśvagandhâ                             |

| Citaions.       | Name in Weber MS.  | Sanskrit.  |
|-----------------|--|--|
| No. IV, line 6  | a-pa-mâ-rga (also No. VI, 3 and below)   | apâmârga   |
| No. V, line 2   | kâ-kô-rî<br>kshî-ra-kâ kô-rî<br>pi-ta-ri (see bi-dâ-ri, below)<br>kshî-ra-pi-ta-ri | kâkôli<br>kshîra-kâkôli<br>vidâri<br>kshîra-vidâri |
| No. VI, line 3  | a-śva-ga-ndhaṁ (see No. IV, 5)   | aśvagandhâ   |
| No. VI, line 4  | pra-pu-nta-ri-kha (cf. Nos. I, 2, III, 1, IV, 5)                                   | prapaunḍarîka                                      |
| No. VII, line 4 | ma-ñcha-shṭha (cf. No. I, 2)<br>śa-kka-ri<br>śa-rsha-pa<br>ku-shṭha-kha            | mañjishṭhâ<br>śarkarâ (?)<br>sarshapa<br>kushṭhaka |

On some other leaves I have found the following :

|  |                             |
|--|-----------------------------|
| a-mpri-ta-pâ-ttri                              | amṛita-patra <sup>25</sup>  |
| a-va-mâ-rga (see a-pa-mâ-rga above, No. IV, 6) | apâmârga                    |
| ka-ru-ṇa-sâ-ri                                 | kâlânusâri                  |
| kshî-ra-bi-dâ-ri                               | kshîra-vidâri               |
| ta-ma-la-pâ-ttri and ta-ma-la-pâ-dha-ri        | tamâla-patra                |
| tri-phâ-u 3                                    | triphala 3                  |
| pi-ppâ-u                                       | pippala                     |
| pu-ta-na-kê-si                                 | pûtanâkêsi                  |
| pu-na-rna-ba                                   | punarnavâ                   |
| pri-ñka-ra-chaṁ                                | bhriṅgarâja                 |
| pri-ya-ñku and pri-ya-ṅgu                      | priyaṅgu                    |
| bi-dâ-ri (see above, No. V, 2)                 | vidâlî or vidâri            |
| bi-la-pa-tti                                   | vila-patra or vilva-patra ? |
| bha-lla-ta-kha                                 | bhallâtaka                  |
| ma-hâ-mê-dha                                   | mahâ-mêda                   |
| mê-dha   | mêda                        |
| lô-ttri and lô-dri and lô-tta-ri               | lôdhra                      |
| śâ-ri-ba                                       | śârivâ                      |
| śi-ri-sha-pu-shpa                              | śirîshapushpa               |
| śai-lê-ya-kha                                  | śailêyaka                   |
| sa-rja-ra-sha                                  | sarja-rasa                  |
| styô-ni-ya-kha                                 | sthaunêyaka                 |

The spelling of such words as *tri-phâ-u*, *ni-lu-tpâ-u*, *pi-ppâ-u* is very curious. The identity of the former is clearly established by the numeral figure 3 which I have found following the word in one place, and which is intended to explain its meaning "the three myrobalans." The liquid consonant *l* is apparently omitted, and the vowel attached by a side-

<sup>25</sup> Or perhaps for Skr. *amrâta-patra*, a bye-form of *amla-patra*, a kind of sorrel.

stroke to the preceding akshara. This side-stroke is also used with final consonants, when they have no inherent vowel; they are, then, attached to the preceding akshara by a side-stroke and written a little below the line,—a practice which is well-known in ancient Sanskrit writing, being used instead of the modern *virāma*. Thus in *pra-pu-nta-rikkh* (No. III, 1) and *pra-pu-nta-ri-kha* (Nos. IV, 5 and VI, 4) we have an instance of the same consonant (*kh*) being written with and without the inherent vowel (*a*).

Part IX of the Weber MSS. appears to me to belong, both with regard to characters and language, to the same class of writings as the Kashgar manuscript, published by Mr. Oldenburg. The latter, too, is not only written in what I have called the square variety of the Central Asian Nāgarī, but it also shows occasional Sanskrit words interspersed in the text. Thus we have *brāhmaṇam* in the 5th line of the reverse (syllables 7–9), and again, on the obverse, *mahākaruṃ* (Skr. *mahākara*, a name of Buddha) in the 1st line (syllables 14–17), *vājirémnikusha* (Skr. *vajrāṅkuśa*) in the 4th line (syllables 10–13), and *brāhma* in the 5th line (syllables 8 and 9). More doubtful are the following: reverse, line 3, *bhrīṅgārēṅku* (*bhrīṅgārāṅka?*) and *sāstrēm* (*śāstra?*), line 4 *nērvānaṃ* (*nirvāṇaṃ*); obverse, line 1, *ēṅku* (*aṅka?*), line 3, *āstrēm* (*astra?*), and further on *klēśa*. Quite certain is the occurrence of numerals. In the obverse, 2nd line, 74 (**73**), 4th line 75 (**74**); in the reverse, 1st line, 77 (**72**), 3rd line, 78 (**75**), 5th line 79 (**73**). This order shows, that the pages are wrongly placed in Mr. Oldenburg's plate. The lower part is really the obverse page of the leaf, and the upper part, the reverse.

The following is my reading of the Kashgar MS., observing the proper sequence of the pages:—

*Obverse.*

- 1, pa . tsñê kta shshê ê-ṅku khâ jṛi a kau ta chchê—ma-hâ-ka-ruṃ  
shê khai pê pê ñya chchê pê shpim nu—dha ryâ yknê ymê ttsê  
śmô ña shshê mi na nâ sô [. — . . . . . . . . . .]
- 2, shshê yai nu stmau shña tkha lñê shshê pi su mê rttsê mrâ chnê  
70+4 pô ysi ñña shshê tkhê ylai ñaṃ ktê nê stya ltsê sai tsa  
lkâ shshê ñchâ nai sai rñê śchya shshê [. . . . . — . . .]
- 3, syi shshêm â-strēm ña ○ ktê tsa kha khâ rpô — klē-śa tma  
shshêm chēm lām tna sū rēm tspô naṃ kshê ñchai — dha lskô  
shshê chau khê ma vi trēm śa . shshê ñchai . [— . . . . . . . . . .]
- 4, tma sa 70+5 ñaṃ kchyêm yê tkhêm tsa yai nu vâ-jrēm-ṅku-sha  
rnê nê — ylai ñaṃ ktñê khê shsa ka pô sta khrô chchê tê lki  
nê — krēm tpê [. . . . . . . . . .]

- 5, ysha sta — khê smai klyau nka sta brâ-hma ññai khê rtsyai pô sai shshê — yâ dha shshê ñchai i lai ña ktêm pô ylai ñam ktê ttsa shtsa pra lya shsha rkhê [... — ...]
- 6, pê lai ktê shsha na khrô tstsâ na — kham rpô rmêm skkha tma pam lsko shsha na rtau sna yâ kê — bhai shshê ttsê kham ttrê â rskô rshêm yâ .... [— .....

## Reverse.

- 1, sô kê nê nê rvâ tshai — khâ ra sta ñis ykhâ rehla klê nê tña ktô pkhâ ñmtsa ya mña râm nê . . la tma .70+7 â ñmâ lâ shlñê shshau . shpâ [... — ...]
- 2, pê shshê kha stsyâ strê nau su pê ñya chchê — tkham tsta ññê jat snai ykô rñê shsha yâ kê ktsê ñê la lam shka sta rya pô ysê ññê shshau rtsa sê ktsau ña [— .....
- 3, bhri-ñgâ-rê-ñku<sup>26</sup> sù ○ kê sâ-strêm î tê mai tta rshshê 70+8 pô vñêm ktê shshê tkhê bra mñam ktê spâ lmêm snai mê uâkh — yai tmu tha ktau tra [... — ...]
- 4, nê rmi tyâ mshê ñchai khnô lmê nô ktya knê sa sta rêm — nê-rvâ-nañ shshai kê ttsa sai shshê dha rkau chai êm shkê tstsêm ta ttha shshê . pa khâ kta [... — ...]
- 5, s̄pu kha kô ya khâ spa brâ-hma-ñam 70+9 ê mprê tma shsha na . . tma stkhâ ra a kshâ sta — klai namtth sa ma skamttth ka rsa tsi . . khâ [— .....
- 6, . ru tê pa . mâ ga ri — gâ ñpê lai ktê shshai kêm tsa cham rkâ sta a sta ryai — pô pê sai shshê ka llô ynâ shtsi pê lai . . ñai—

It will be noticed that a mark of interpunctuation occurs at regular intervals, *i. e.*, after every 13th syllable; thus marking off sections of the text of 13 syllables each. Taking this as a basis of calculation, it will be found that the text between each pair of consecutive numbers is made up of six sections; and that from 9 to 13 syllables in each line are lost at the sides of the leaf. The space required for these would be  $3\frac{1}{4}$  to  $4\frac{3}{4}$  inches. The leaf, in its existing state, measures 14 to  $15\frac{1}{4}$  inches in length. The leaf, in its original state, accordingly, must have measured about  $19\frac{1}{2}$  inches, allowing a small margin on either side.

The fact that the text is divided and numbered in regular paragraphs renders it probable that the work is composed in some kind of poetry, each paragraph forming a verse or stanza of six sections of 13 syllables each. I am not aware of any Sanskrit verse of this description. I suspect, that the language is some kind of Mongolian, with Sanskrit technical terms interspersed. The nature of the latter, perhaps, suggests that the work belongs to the Buddhist Tantrik class of literature.

<sup>26</sup> Or perhaps read *ñri-ñgâ-rê-ñku*.

Handwritten text in an ancient script, likely Sogdian, on a rectangular fragment of parchment or leather. The text is arranged in approximately 10 horizontal lines, though some characters are obscured by wear and tear. The script is dense and appears to be a form of cursive or semi-cursive.

Fig 2.

Handwritten text in an ancient script, likely Sogdian, on a rectangular fragment of parchment or leather. The text is arranged in approximately 10 horizontal lines. There is a prominent circular hole or mark on the left side of the fragment, which may be a remnant of a binding or a specific symbol. The script is consistent with the other fragments shown.

Fig 3

Handwritten text in an ancient script, likely Sogdian, on a rectangular fragment of parchment or leather. This fragment is significantly more damaged than the others, with large irregular holes and missing sections of text. The remaining text is arranged in approximately 8 horizontal lines. The script is clearly visible in the undamaged portions.



Handwritten text in a cursive script, likely an early form of Urdu or Persian, on a fragment of aged parchment. The text is arranged in several lines across the fragment.

Fig 2

Handwritten text in a cursive script on a fragment of aged parchment. A prominent circular mark is visible in the center of the fragment. The text is arranged in several lines.

Fig 3.

Handwritten text in a cursive script on a fragment of aged parchment. The text is arranged in several lines across the fragment.





Fig 1.

Fig 2.

Fig 3.

Fig 4.

Fig 5.



a ॐ a, ॐ a.  
 â ॐ â, ॐ dâ, ॐ tâ, ॐ vâ, ॐ nâ ॐ jâ, ॐ hâ, ॐ thâ, ॐ sâ.  
 i ॐ i, ॐ i, ॐ ri, ॐ vi, ॐ li.  
 î ॐ î, ॐ nî, ॐ vî.  
 u ॐ u, ॐ ku, ॐ stu, ॐ mu.  
 û ॐ chû, ॐ yû.  
 ri ॐ kri, ॐ hri.  
 e ॐ ê, ॐ e, ॐ kê.  
 ai ॐ vai, ॐ thai.  
 o ॐ rô, ॐ lô, ॐ nê.  
 au ॐ gau, ॐ ssau.  
 h ॐ h, ॐ h, ॐ yah.  
 m ॐ vâm, ॐ ddham, ॐ stram.  
 k ॐ ka, ॐ kyâ, ॐ kshu.  
 kh ॐ kha, ॐ kha(IX), ॐ kkhô, ॐ kha(IX).  
 g ॐ ga, ॐ ga, ॐ gni.  
 gh ॐ gha.  
 n ॐ nku, ॐ nkhê, ॐ nga, ॐ ngu.  
 ch ॐ cha, ॐ chki, ॐ schu.  
 chh ॐ chchku, ॐ chchhâ.  
 j ॐ ja, ॐ jâ.  
 jh ॐ jh.  
 ñ ॐ ñcha, ॐ jñâ.  
 t ॐ ta, ॐ tã.  
 th ॐ ththa.

d ॐ dva.  
 dh ॐ dha.  
 n ॐ na, ॐ nã, ॐ rñi, ॐ rnô, ॐ nda, ॐ ndã.  
 t ॐ ta, ॐ tã, ॐ tma, ॐ tva, ॐ tvã, ॐ rtsni.  
 th ॐ ththa(IX), ॐ ththa(IX), ॐ tha, ॐ thã, ॐ thai, ॐ thhya.  
 d ॐ da, ॐ du, ॐ ndra, ॐ rdda, ॐ ddhya, ॐ ndu, ॐ dya.  
 dh ॐ dha(IX), ॐ dha, ॐ dhu, ॐ dhu, ॐ dhû, ॐ dhû, ॐ dhya, ॐ dha(IX).  
 n ॐ na, ॐ nã, ॐ nu, ॐ nha.  
 p ॐ pa, ॐ pu, ॐ pra.  
 ph ॐ phã.  
 b ॐ ba, ॐ ba(IX), ॐ bê, ॐ bu, ॐ bra.  
 bh ॐ bha, ॐ bha, ॐ bhê, ॐ bhi.  
 m ॐ ma, ॐ ma, ॐ mbha.  
 y ॐ ya, ॐ ya, ॐ ya, ॐ ya, ॐ yî, ॐ yê, ॐ yô, ॐ syâ.  
 r ॐ ra, ॐ rã, ॐ ru, ॐ rma, ॐ rbu, ॐ rna, ॐ tra.  
 l ॐ la, ॐ li, ॐ lî, ॐ lu, ॐ lê, ॐ lô, ॐ lpa, ॐ kla.  
 v ॐ va, ॐ vã, ॐ tvê.  
 s ॐ sa, ॐ sya.  
 s' ॐ sã, ॐ sũ, ॐ sru, ॐ scha.  
 sh ॐ sha, ॐ shlam, ॐ shna, ॐ shna.  
 h ॐ ha, ॐ rhê, ॐ hyu.  
 1, 2, 3, 4, 4, 5, 6, 7, 8,  
 9, 9, 10, 20, 30, 40, 50, 70.  
 ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

